H.H.

THE INSTITV= TION OF A CHRISTEN man, conteynynge the expo= sition or interpretation of the cõmune Crede, of the seuen sacra= mentes, of the x. cõmande= mentes, & of the Pa= ter noster, and the Aue Maria, Justifica= tion and purga= torie.

1534

BRITISH MUSEUM

TO THE MOSTE HYGHE and moſte excellent prince, our moſte gracious, and moſte redoubted ſouerayne lord and kyng HENRY the. VIII. by the grace of god kynge of Englande and of Fraunce, defendour of the fayth, lorde of Irelande, and ſupreme heed in erth immediatly vnder Chriſt of the churche of Englande, Thomas archebyſſhop of Canturbury, Edward archbiſſhop of Yorke, and al other the byſſhops, prelates, and archedeacons of this your realme, wyſſhe all grace, peace, and felicitie from almighty god the father our lorde Ieſu Chriſte.

PLEASETH IT your moſte royall maieſtie to vnderſtand, that where as of your moſte godly diſpoſitiō & tender zeale, whiche is impreſſed in youre moſt noble hart, towardes the aduauncement of goddis glorie, and the ryght inſtitution & education of youre people in the knowledge of Chriſtis trewe religion, your hyghnes cōmaunded vs nowe of late, to aſſemble our ſelfes togyther, and vpon the diligent ſerche and perdſyng of holy ſcripture, to ſet forth a playne and ſyncere doctryne, concernynge the hole ſumme of all thoſe thynges, whiche appertayne vnto the profeſſion of a chriſten man, that by the ſame all errours, doubtes, ſuperſtitions, and abuſes myght be ſuppreſſed, remoued, and vtterly taken away, to the honour of almyghty god, and to the perfyte

fyte establyshyng of your sayd subiectes in good vnitie and concorde, and perfyte quietnes bothe in theyr soules and bodyes. we considerynge the godly effecte & intent of this your hyghnes moste vertuous & gracious cõmandement, do not onely reioyse & gyue thankes vnto almyghty god with all our hartes, that it hath pleased hym to sende suche a kyng to reigne ouer vs, whiche so ernestly myndeth to set forth amonge his subiectes the light of holy scripture, which alone sheweth men the ryght pathe to come to god, to se hym, to knowe hym, to loue hym, to serue hym, and so to serue hym, as he moste desyreth: but haue also, accordynge to our moste bounden dueties, endeuoured our selfes, with all our wytte, lernynge, and power to satisfie your highnes sayd desyred moste godly purpose. And therupon callynge to our remembraunce, howe the hole pyth & summe of all those thynges, whiche be at great lengthe conteyned in the hole canon of the Bible, and be of necessitie required to thattayninge of euerlastyng lyfe: was sufficiently, exactly, & therwith shortly & compendiously comprehended in the .xii. Articles of the cõmune Crede, called thapostels Crede, in the .vii. sacramentes of the churche, in the ten cõmandementes, and in the prayer of our lorde, called the Pater noster. And consyderynge therfore, that if your hyghnes people were perfytly instructed and lerned in the right knowlege and vnderstandyng of the same, they shulde not onely be hable easely to perceyue & vnderstande, and also to lerne by harte & beare awaye the hole effecte & substance of all those thynges, whiche do appertayne and be necessarie for a chrysten man,

eyther

eyther to beleue, or to do, but also that all occa-
sions myght therby be remoued, whiche by any
colour or visage haue caused any of them to fall
or to be offended: we haue after longe & mature
consultation, had amonges vs, compyled a cer-
tayne treatyse, wherin we haue employed our
hole study, and haue therin truely and purely set
forth & declared in our mother tongue, the veray
sense & meanynge, and the veray ryght vse, ver-
tue, and efficacie of al the sayd foure partes. And
forasmoche as Faith is that singuler gift of god,
wherby our hartes, that is to saye, our naturall
reason and iudgement (obscured and almost ex-
tincted by original & actual synnes) is lyghtened,
purified, and made hable to knowe and discerne,
what thynges be in dede acceptable, and what
be displeasant in the sight of god. and for bicause
also that fayth is the very fountayne and chiefe
grounde of our religion, and of all goodnes and
vertues exercised in the same, & is the fyrst gate,
wherby we entre, and be receyued & admytted,
not onely in to the familie or householde of our
lorde god, but also in to the knowlege of his ma-
iestie and deitie, and of his inestimable power,
wysedome, rightuousnes, mercy, and goodnes:
we haue fyrst of all begon with the Crede, and
haue declared by waye of a paraphrasis, that is
a kynde, mere, and true exposition of the ryght
vnderstandyng of euery article of the same. And
afterward we haue entreated of the institution,
the vertue, & right vse of the seuen sacramentes.
And thyrdly we haue declared the ten cõmande-
mentes, and what is conteyned in euery one of
them. And fourthly we haue shewed the inter-

pretatiō of the Pater noster, wherunto we haue also added the declaration of the Aue Maria. And to thintent we wolde omytte nothynge, conteyned in the boke of Articles, deuised and set forth this last yere, by your hyghnes lyke cōmaundemēt: we haue also added in the ende of this treatise, the article of Iustification, and the article of Purgatorie, as they be in the sayd boke expressed. And thus hauynge determyned our sentence in all thynges conteyned in the sayd treatise, accordyng to the very true meanynge of scripture, we do offer the same here with vnto your moste excellent maiestie, moste humbly besechynge the same, to permyt and suffre it, in case it shall be so thought mete to your moste excellent wysedome to be prynted, and so with your supreme power set forth: and cōmaunded to be by vs & all other your subiectes of the clergie of this your moste noble realme, as well religious as other, taught to your hyghnes people, withdut the whiche power and licence of your maiestie, we knowlege & confesse, that we haue none auctoritie, eyther to assemble our selfes together for any pretence or purpose, or to publysche any thynge, that myght be by vs agreed on & compiled. And albeit moste dradde & benigne souerayne lorde, we do affirme by our lernynges with one assent, that the sayd treatise is in all poyntes so concordāt & agreable to holy scripture, as we trust your maiestie shall receyue the same, as a thyng moste sincerely and purely handled to the glorie of god, your graces honour, the vnitie of your people, the whiche thynges your hyghnes we may well se and perceyue, dothe chiefly in the same desyre: Yet we do

moste

moste humbly submytte it to the moste excellent wysedome and exacte iugement of your maiestie, to be recognised, ouersene, and corrected, if your grace shall fynde any worde or sentence in it mete to be chaunged, qualified, or further expounded, for the playne settynge forth of your hyghnes moste vertuous desyre & purpose in that behalfe. wherevnto we shall in that case conforme our selfes, as to our moste bounden dueties to god, and to your hyghnes apperteyneth.

Your hyghnes moste humble subiectes and dayly bedesmen.

Thomas Cantuarien, Edouardus Eboꝝ.
Ioannes London. Cuthbertus Dunelmen,
Stephanus winton. Robertus Carliolen,
Ioannes Exon.
Ioannes Lincoln.
Ioannes Bathonien.
Rolandus Couen, & Lich,
Thomas Elien.
Nicolaus Saꝝ.
Ioannes Bangor.
Edouardus Hereforden.
Hugo wigornien.
Ioannes Roffen.
Ricardus Cicestren.
Guilielmus Norwicen.
Guilielmus Meneuen.
Robertus Assauen.
Robertus Landauen.
Ricardus wolman Archidiaconus Sudbur. Gulielmus knight Arch. Richemond. Ioannes Belle Arch, Gloucestr, Edmūdus Boner Arch. Laicestr.

Gulielmus

Gulielm⁹ Skippe Arch. Dorſet, Nicolaus Heeth Arch. Stafford. Cuthbertus Marſhal Arch. Nottingham. Ricardus Curren Arch. Oxon. Guliel⁹mus Cliffe, Galtrid⁹ Downes, Robert⁹ Oking, Radulphus Bradforde, Ricardus Smith, Symon Mathewe, Ioannes Pryn, Gulielm⁹ Buckmaſter, Gulielmus May, Nicolaus Worton, Ricardus Coxe, Ioannes Edmũdes, Thomas Robertſon, Ioannes Baker, Thomas Baret, Ioannes Haſe, Ioannes Tyſon.

Sacrę theologiæ, iuris eccleſiaſtici & Ciuilis profeſſores.

¶ This boke called the Inſtitution of a chriſten man, conteyneth foure ſpecial partes, wherof

¶ The fyrſt parte conteyneth the expoſition of the Crede, called thapoſtels Crede.

¶ The ſeconde parte conteyneth the expoſition or declaration of the ſeuen ſacramentes.

¶ The thyrde parte conteyneth the expoſition of the tenne cõmaundementes.

¶ The fourth parte conteyneth the expoſition of the Pater noſter and the Aue, with the articles of Iuſtification, & purgatorie.

thapostels crede.

1 BELEVE in god the father, and that he is almighty and creatour of heuen and erth.

2 AND I beleue in Jesu Chryst, and that he is his onely begoten sonne, and our lorde.

3 AND that he was cõceyued by the holy goost, and borne of the virgin Mary.

4 AND suffred passion for our redemption vnder a certayne iuge, whose name was Pontius Pilatus, and so was crucified, deed, and buryed.

5 AND that he descended into hell, and rose agayne the thyrde daye from death to lyfe.

6 AND that he ascended afterwarde vp into heuen, and sytteth there vpon the ryght hande of almyghty god his father.

7 AND that he shall come from thens at Domisday to iudge the quycke and deade.

8 AND I beleue in the holy goost.

9 AND I beleue that there is one holy Catholique and vniuersall churche.

10 AND I beleue that there is in the same church cõmunion of sayntes, and remission of synnes.

11 AND I beleue that at Domisday al the people of the worlde that euer was or euer shall be vnto that daye, shall than aryse agayne in the selfe same flesshe and body, whiche they had whyle they lyued here in erthe.

12 AND I beleue that all thelecte people of god shall haue and enioye euerlastynge lyfe for theyr rewarde.

The sense and interpretation of the fyrst Article.

IN MY harte I beleue assuredly, and stedfastly with my mouth I profesſe and knowlege, that there is but one very god, and thre persons in trinitie, the father, the sonne, and the holy goost, and that these thre psons be not thre goddis, but all one god, all of one nature, and of one substance, and all of one euerlastyng essence or being, and al like and equal in myght, power, wysdome, knowlege, rightwisnes, and all other thinges belongyng vnto the deitie. And that beside or without this god, there is no other god.

And I beleue also and profesſe that god the father, whiche is the fyrst person in trinitie, is not onely the god, the lorde, and the father of heuen and erth, and al thinges conteyned therin by creation and gouernaunce: but also that he is the father of his onely begotten sonne, the seconde person in trinitie, and that he dyd bygette hym of his owne substaunce by eternall generation, that is to saye, by generation that neuer had begynnynge.

And I beleue also, and profesſe that al and singuler the wordes and sayinges of this god the father (be they lawes, preceptes, promyses, prophecies, or thretenynges) and all that euer was spoken of hym, or by hym in the hole body and canon of the newe and the olde testamēt, is most certaynly trewe, and of suche infallyble veritie and trouthe, that the same can not be altered, or conuelled by any contrarye oppynion, power, or auctorytie. And I promyse and profesſe that I do and

do and woll not onely hope, and loke ſurely, and without al doubte to atteyn and enioye al thoſe thynges, whiche god promyſeth in holy ſcripture vnto theiecte chyldren of god: but alſo that I do and woll feare, leſt thoſe punyſhmentes and afflictions, whiche god in holy ſcripture threatneth to caſt vpon thoſe perſons, whiche do trāſgreſſe his wyll and cōmaundementes, ſhall fall vpon me: if I ſhall not, lyke an obedient ſeruaunt and chylde, ſtudy to fulfyll and accōplyſhe the ſame.

And I byleue alſo, and profeſſe that this god, and this father is almyghty, that is to ſay, that his power and myght excelleth incomparably al the other powers in heuen and erth. And that al other powers, whiche be in heuen, erthe, or hell, be nothynge as of them ſelfe: but haue all their myght, force, and ſtrengthe of hym onely, and be al ſubiect vnto his power, and be ruled & gouerned therby, and can not reſiſt, or let the ſame.

And I beleue alſo, and profeſſe that this almyghty god, and almyghty father dyd at the begynnynge create, forme, and make of nought heuen and erthe, and all thynges conteyned in this worlde, as well angels and mannes ſowle, and all other thynges inuiſible: as alſo all other viſible creatures, & that he dyd gyue vnto them all the power and myght, whiche they haue.

And I beleue alſo & profeſſe, that amonge his other creatures, he dyd create and make me, and dyd gyue vnto me this my ſowle, my life, my body, with all the membres that I haue great and ſmall, and all the wytte, reaſon, knowlege, and vnderſtandyng that I haue, and fynally all the other outwarde ſubſtance, poſſeſſions, & thinges

that I haue, or can haue in this worlde.

And I beleue also, and profesſe, that he is my very god, my lorde, & my father, and that I am his ſeruaunt and his owne ſonne, by adoption and grace, and the right enheritour of his kyngdome, and that it procedeth and cometh of his mere goodnes onely without al my deſerte, that I am in this lyfe preſerued & kepte from daungers and perylles, And that I am ſuſteygned, nouryſſhed, fedde, clothed, & that I haue helthe, tranquillitie, reſt, peace, or any other thynge neceſſary for this corporall lyfe. I knowlege also and cõfeſſe, that he ſuffreth & cauſeth the ſonne, the mone, the ſterres, the day, the night, the aire, the fyre, the water, the lande, the ſee, the foules, the fyſſhes, the beaſtes, and all the frutes of the erthe, to ſerue me for my profyte & my neceſſitie. And in lyke maner I cõfeſſe and knowlege, that all bodyly ſyckenes, and aduerſitie, which do fortune vnto me in this worlde, be ſent vnto me by his hande, and his viſitation, and that he punyſheth me not to deſtroy me, but only to ſaue me, and to reduce me agayne by penaunce vnto the ryght waye of his lawes, and his religion, and ſo therby to proue me, and to exercyſe me in pacience, and other vertues, and alſo to ſignifye vnto me the greate cure, and fatherly loue, and goodnes, whiche he beareth towardes me. And therfore I woll haue none other god but onely this god, whiche by his almyghty power hath created and made heuen & erthe, and all thynges conteyned in the ſame. Neyther woll I glory, or put my truſt & confidence in myne owne power, force, ſtrengthe, ryches, lernynge, ſcience, wyſedome,

dome, or any thynge els, what ſo euer I haue, or ſhall haue, and poſſeſſe in this worlde. Neyther woll I glory, or put my confidence in any other man or creature of this worlde, be it in heuen, hell, or in erth, nor in any craft of Magicke, ſorcerie, charmes, wytchecraftes, or any other falſe artes ſubtiled, and inuented by the diuell: but I woll put my hole hope, my hole truſt and confidence in god onely, and in hym onely woll I glorye, and gyue all honour and glorye vnto hym, and vnto hym onely, and vnto his gouernaunce woll I cõmyt, and ſubmyt my ſelfe, my goodes, and all that euer I haue, without fearyng or regardynge the malyce, the crafte, or power of the diuell, or any of his membres, whiche myght enduce me to the contrary. Neyther woll I deſyre any ſigne to tempte god, but I woll truſt fermely & kaythfully vnto hym. And although he ſhall ſende any aduerſitie vnto me, or ſhal differre and tary his pleaſure in graũtyng ſuche requeſt and petition, as I ſhal make vnto hym: yet woll not I murmure or grudge therat, nor go aboute to preſcribe or appoynt vnto hym any ende, any tyme, any meaſure, or ſeaſon: but I woll cõmyt all to his wyll, with a pure and a ſtedfaſt kayth, and woll pacientlye abyde the tyme, whiche vnto hym ſhall be thought moſte expedient for me.

This kaythe I reteyne ſtedfaſtly engraued in my harte, and I promyſe by the grace & helpe of god, neuer to ſwarue or decline from the ſame, for any argument, perſuaſion, or auctorite, that may be obiected: nor for any worldly affection, or reſpect of pleaſure, payne, perſecution, or torment, what ſo euer ſhall fortune vnto me. From

this truſt & confidence woll I neuer be brought, although all the men in the worlde ſhuld forſake me, and perſecute me. Neyther woll I the leſſe truſt in god, for that I am a man of great power force and auctoritie, endewed with all ſufficiencies in this worlde, ne yet bycauſe I wante the poſſeſſions of this worlde, and am but wretched and poore, rude, and vnlerned, and diſpiſed of al men, nor fynally bycauſe I am a wretched ſynner. For ſyth this god is the almyghty lorde, and maker of all thinges, and hath all thinges vnder his handes and gouernaunce: what can I lacke that he can not gyue or do vnto me, if it be his wyll ſo to do? And ſyth he is my father, I am aſſured, that for the fatherly loue & pitie, whiche he hath and beareth vnto me, he woll not onely care for me, but he woll be alſo continually preſent with me by his grace and fauour, and woll continually gouerne and directe me, ayde & aſſiſt me, and prouyde that, that ſhall be beſt for me, and woll alſo forgyue me all the ſynnes that I euer cõmytted or haue done, contrary to his cõmaũdement, ſo ofte as I ſhall by trewe, and vnfeyned penaunce retourne vnto hym with al my harte, and ſhall applye my hole mynde, purpoſe, and endeuour, to amende my noughtie lyfe, and to obſerue his cõmaundementes.

The ſenſe and interpretation of the ſeconde Article.

I BELEVE conſtantly in my harte, and with my mouthe I do profeſſe and knowlege, that Jeſu Chriſt is the onely begotten ſonne of almyghty god the father, and that he was begot-

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ten of his godly nature, and substance eternally before the world was made or formed, and that he is veray god, equall with god the father, and the holy goost in substance, and all other thinges belongynge vnto the godheed.

And I beleue lykewyse, that this Jesu Christe was eternally predeyned, and appoynted by the decree of the hole Trinitie, to be our lorde, that is to say, to be thonely redemer and sauiour of mankynde, and to reduce and brynge the same from vnder the dominion of the dyuell & synne, vnto his onely dominion, kyngdome, lordshyp, and gouernaunce.

And I beleue lykewyse, that this Jesu Christ is true in all his wordes and promyses, or rather that he is very trouth it self. And that al thinges whiche be spoken of hym, or by hym in holy scripture, be certaynly and infallibly true.

And I beleue also, and confesse that Jesu Christ is not onely Jesus, and lorde to all men that beleue in hym, but also that he is my Jesus, my god, and my lorde. For where as of my nature I was borne in synne, and in the indignation and displeasure of god, and was the very chylde of wrathe, condempned to euerlastynge deathe, subiect and thrall to the power of the dyuell and synne, hauynge all the principall partes or portions of my soule, as my reason & vnderstādyng, and my free wyll, and all thother powers of my soule & body, not only so destituted & depriued of the gyftes of god, wherwith they were fyrst endued, but also so blynded, corrupted, & poysoned with errour, ignorance, & carnall concupiscence, that neyther my sayd powers couide exercise the

naturall function and office, for the whiche they were ordeyned by god at the fyrste creation, nor I by them coulde do or thynke any thing, which myghte be acceptable to god, but was vtterly deade to god, and all godly thynges, and vtterly vnable and insufficient of myne owne selfe to obserue the leaste parte of goddes commaundementes, and vtterly inclyned and redy to runne heedlyng into al kyndes of synne and myschiefe, I beleue I saye, that I beinge in this case, Jesu Christ, by sufferyng of most paynful and shamefull deth vpon the Crosse, and by shedyng of his most preciouse bloode, and by that gloriouse victorie, whiche he had, whan he descendynge into hell, and there ouercõmyng bothe the dyuell and dethe, rose agayne the thyrde day from dethe to lyfe, and so ascended into heuen, hath nowe pacified his fathers indignatiõ towardes me, and hath reconciled me agayne into his fauour, and that he hath loosed and delyuered me from the yocke and tyranny of deth, of the dyuell, and of synne, and hath made me so free from them, that they shall not fynally hurte, or annoye me, and that he hath powred out plentifully his holy spiryte and his graces vpon me, specially fayth, to illumyne and directe my reason and iudgement, and charitie, to dyrecte my wyll and affections towardes god. wherby I am so perfectly restored to the lyght and knowlege of god, to the spiritual feare and drede of god, and vnto the loue of hym & myne neyghbour, that with his grace I am nowe redy to obey, and able to fulfyll and accomplysshe his wyll and commaundementes. Besydes all this, he hath brought and delyuered me

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me from darknes and blyndenes, to lyght, from dethe to lyfe, and from synne to Justice, and he hath taken me into his protection, and made me as his owne peculiar possession, and he hath planted & grafted me into his owne body, and made me a membre of the same, and he hath cõmunicated and made me participãt of his iustice, his power, his lyfe, his felicitie, & of all his goodes, so that nowe I may boldly say and beleue, as in dede I do perfytely beleue, that by his passion, his deth, his blode, and his conquerynge of deth, of synne, and of the dyuell, by his resurrection & ascension, he hath made a sufficient expiation or propiciation towardes god, that is to say, a sufficient satisfaction and recompence as well for my originall synne, as also for all the actual synnes, that euer I haue cõmytted, and that I am so clerely rydde from al the guilte of my sayd offences, and from the euerlastyng payne, due for the same, that neyther synne, nor dethe, nor hell shall be able, or haue any power, to hurte me or to let me, but that after this transytorye lyfe, I shal ascende into heuen, there to raigne with my sauiour Christ ppetually in glorie & felicitie.

All whiche thynges consydered, I may worthyly call hym my Jesus, that is to saye, my sauiour, & my Christ, that is to say, myne annoynted kyng and priest, and my lorde, that is to say, my redemer and gouernour. For he hath done and fulfylled the very office bothe of a priest and of a kynge, and of a lorde. Of a priest, in that he hath offered vp his blessed body and bloode, in the altare of the crosse, for the satisfaction of my synnes. And of a kyng and lorde, in that he hath

lyke a moste myghty conquerour, ouercome and vtterly oppressed his ennemyes (whiche were also myne ennemyes) and hath spoyled them of the possession of mankynde, whiche they wanne before by fraude and deceyte, by lyeng and blasphemy, and hath brought vs nowe into his possession and dominion, to reygne ouer vs in mercy and loue, lyke a moste louynge lorde and gouernour.

Fynally I byleue assuredly, and also professe that this redemption and iustification of mankynde coude not haue ben wrought, nor brought to passe by any other meanes in the worlde, but by the meanes of this Jesu Christ goddis onely sonne, and that neuer man coulde yet, nor neuer shall be able to come vnto god, the father, or to beleue in hym, or to attayne his fauour by his owne wytte or reason, or by his owne scyence and lernynge, or by any his owne workes, or by what so euer may be named in heuen or in erth, but by the fayth in the name and power of IESV CHRISTE, and by the gyftes and graces of his holy spiryte. And therfore, syth he is my Jesu Christe, and my lorde: I wyll put my hoole truste and confydence in hym, and woll haue the selfe same fayth and assyaunce in hym in all poyntes, whiche I haue in god the father. And I woll knowlege hym for my onely lorde, and woll obeye all his commaundementes duryng my lyfe, without any grutchyng. And I am sure, that whyle he is my lorde and gouernour, and I vnder his protection, neyther synne, neyther the dyuell, nor yet deathe, nor hell, can do me any hurte.

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The sense and interpretation of the thyrde Article.

I BELEVE in my harte assuredly, and constantly do professe that whan the tyme was come, in the whiche it was before ordeyned, and appoynted, by the decree of the hole trinitie, that mankynde shulde be saued and redemed: this Jesu Christe, the seconde person in trinitie, and veray god, descended from heuen into erth, to take vpon hym the veray habyte, forme, and nature of man, and in the same nature to worke, to suffre, and fulfyll all those thynges, whiche were necessary for our redemption.

And I beleue also, & professe that he so descendynge from heuen, dyd lyght downe in to the wombe of a moste blessed virgin called MARIE, and that he dyd there take vpon hym our nature, and was conceyued, begotten, and borne of her veray flesshe, nature, and substance: and so dyd vnite and conioyne togyther the same nature of man, with his godheed in one person, with suche an indissoluble & inseparable knotte, and bonde, that he being one ꝑson Jesu Christe, was than and euer shall be in the same person, veray perfyte god, and veray perfyte man.

And I beleue also, and professe that this moste blessed virgin conceyued this her chylde IESV CHRIST, without spotte, or blotte of synne, or carnall concupiscence, and without any commixtion, or coniunctiō had betwene her and any mortall man, or any other creature in heuen or erth. And that the holy goost, the thyrde person in trinite, descendyng also from heuen, lyghted downe

downe into this moste blessed virgin, and there of her flesshe and substaunce, wrought this ineffable and incomprehensyble worke of the incarnation of this chylde Jesu Chriſte.

And I beleue also and professe, that this worke and operation of the holy goost, was all holy, without any synne or impuritie, and that it was done without any violation, or detriment vnto the virginitie of that blessed virgin saint Mary.

And I beleue also, that this chylde Jesu Chrisst was not onely thus conceyued without synne, but also that he was borne in lyke maner of his sayd moste blessed mother, and that she bethe in the conception, and also in the byrthe, and natiuitie of this her chylde, and euer after, reteyned styll her virginitie pure and immaculate, and as clere without blotte, as she was at the tyme, that she was kyrste borne.

And I beleue, that this conception, and natiuitie of our sayd sauiour, was ordeyned to be thus pure, holy, and vndefyled, to thintent that all filthines and malediction, wherwith the conception and byrthe of me, and of all other men, that euer were syth Adam, or shal be, and all the fylthynes and malyce of the synnes of the hole worlde, as well original as actual, shulde therby be purified, purged, and made cleane.

The sense and interpretation of the fourth Article.

I BELEVE assuredly in my harte, & with my mouth I do professe, that this Chriſte, veray god and man, after he was thus conceyued and borne of his blessed mother, waxed & lyued

forth here in the worlde, vntyll he came vnto the age of xxxii. yeres and aboue, and that in al this tyme of his lyfe, he suffred and endured for our sakes, and for our welthe, moche bodily affliction, moche labour and trauayle, moche hungre, thurste, and pouertie, moche iniurie and ignominie, and many other the myseries and infyrmities, wherunto all mortall men be subiect.

And I beleue that although this our sauyour Jesu Chriſte passed ouer all the hole course of his sayd lyfe, euen from his natiuitie vntil his death, in such perfyte obedience vnto the lawes of god and man, and in suche perfite innocency of lyuing, that neither any man in the worlde, nor the dyuell him selfe, coude euer fynde in him suspicion of any the leaste cryme or offence that might be dyuised: yet the blynde ignorant Jewes, replete with enuy and malyce, and the very membres of the dyuell, by whom they were prouoked and enduced therevnto, laboured contynually by all craste and meanes they coulde, to distroy hym, and at length conspyryng togyther, and suborynatynge fals wytnesse, they toke hym, and after they had bet hym, and spytte in his face, and vsed all the villany they coulde vnto hym, they bounde and broughte hym before one Pontius Pilatus, beinge than the chiefe Judge in Hierusalem, vnder the Emperour of Rome, and there they most falsely accused him, as a subuerter of the lawes of god, and as a person that seduced the people, and moued sedicion amonge them, and as a traitour ageinste themperour of Rome.

And I beleue that our sauyour Jesu Chriſte, being

being thus moste falsely and wrongfully accused, and brought before the sayd iudge, was at length in publyke and open iudgement condemned, by the sentence of the sayd iudge, to be nailed vnto a crosse, and to be hanged vppon the same, to the intent he shulde so suffre that kinde of deathe, whiche amonge the iewes was euer moste abhorred, and detested, and accompted to be the moste shamefull and cursed of all others.

And I beleue that after this sentence & iudgement thus pronounced and gyuen contrarye to all Iustice, and equitie: the Iewes dydde take this innocent Iesu Christ our sauiour, and first of all byndyng hym faste to a pyller, & prestinge with great violence a crowne of thorne vppon his heed, they dyd not onely mooste spytefully mocke hym, and scorne hym, but they also most cruelly scorged, tourmented, and afflicted hym, and fynally they crucified hym, that is to saye, they nayled hym through handes and feete vnto a Crosse, and so hanged hym vp vppon the same, on a certayne hylle called Caluarie.

And I beleue also, and professe, that he hanged there vppon the same crosse betwene two theues, whyche were malefactours, vntyll he was dead, and his soule departed from his bodye. And that after he was thus dead, one Ioseph ab Aramathia, being one of Christis disciples, and certayne other deuoute men and women, whiche also beleued in Christe, opteyned lycence of the sayd Judge, to take downe this blessed body of our Saupour Iesu Christ from the sayde Crosse. And that whan they had soo done, they wrapped and folded the same bodye

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in a cleane syndone, and so layde it and buried it in a newe graue or sepulchre, whiche the sayd Joseph had made of stone, wherin there was neuer man buried before.

And I beleue that our sauiour Jesu Christ, in all the tyme of his moste bytter, & greuouse passion, and in sufferyng this moste vile & shamefull dethe, not onely endured and susteyned all the paynes and iniuries, and all the opprobries, and ignominies, whiche were done vnto hym therin moste paciently, without resistance, and lyke an innocent lambe not openyng ones his mouth to the contrary: but also that he dyd wyllingly and gladly without force or cōstraynt of any power, suffre this crosse, and this kynde of deth, and his soule also to departe from his body.

And I beleue that by this passion and dethe of our sauiour Jesu Christe, not onely my corporall dethe is so destroyed, that it shall neuer haue power to hurte me, but rather it is made holsome and profytable vnto me, but also that all my synnes, and the synnes also of all them, that do byleue in hym, and folowe hym, be mortified and deed, that is to say, all the guilte and offence therof, and also the damnation & payne due for the same, is clerely extincted, abolysshed, and wasshed awaye, so that the same shall not afterwarde be imputed or inflicted vnto me. And therfore woll I haue this passion, and this deth in my dayly remembraūce. And I woll not onely glorye, and reioyse contynually therin, and gyue all the thākes I can vnto god for the same, consideryng I haue, and shall assuredly attayne thereby my redemption, my iustification, my

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reconciliation vnto goddis fauour, and lyfe euerlasting: but I woll also endeuour my selfe to my possyble power, and by the helpe of god, to folow this my sauiour Jesu Christ, in the bearing of myne owne crosse, accordyng to the wyll and commaundement of god, that is to saye, I woll dayly labour and study, to mortifie and kyll my carnall affections, and to subdue them vnto the spirite, and I woll pacientely beare al the aduersities, afflictions, and punyschementes, that god shall sende vnto me in this worlde, and I woll in my harte hate, abhorre, and detest all synne, consyderyng that the same was euer so odiouse and displeasaunt vnto god, that nothyng in the worlde coulde worthily satisfie and content hym for the same, but only the deth & the blode of his onely and most dere beloued sonne Jesu Christ.

The sense and interpretation of the fyfte Article.

I BELEVE assuredly with my harte, & with my mouth I do confesse, that this our sauiour Jesu Christ, after he was thus deed vpon the Crosse, he descended immediately in his sowle downe into hell, leauyng his moste blessed body here in erth, and that at his comynge thyther, by the incomparable myght & force of his godheed, he entred into hel. And like as that mighty man, of whom saynt Luke speaketh, whiche, entryng into the house of an nother stronge man, fyrste ouercame hym, and boūde hym hande and fote, and afterwarde spoylyng hym of all his armure and strength, wherin he trusted, toke also away from hym, all the goodes and substance he had.

Luc. 11.

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and lyke as strong Sampson slewe the myghty lyon, and toke out of his mouth the swete hony: euen so our sauiour Jesu Christ at his said entre into hell, fyrst he conquered and oppressed bothe the dyuell and hell, and also dethe it selfe, wherunto all mankynde was condempned, and so bounde them fast, that is to saye, restrayned the power and tyranny, whiche they had before, and exercised ouer al mankynde, that they neuer had syth that tyme, nor neuer shall haue any power fynally to hurte or annoy any of them, that do faithfully beleue in Jesu Christ, and afterwarde he spoyled hell, and deliuered, and brought with hym frō thens, al the soules of those ryghtuouse and good men, whiche from the fall of Adam dyed in the fauour of god, and in the fayth & bylefe of this our sauiour Jesu Christ, which was then to come. And I beleue that by this descendynge of our sauiour Jesu Christe into hell, not onely his electe people, whiche were holden there as captiues, were deliuered from thens: but also that the sentence & iudgement of the malediction and of eternal damnation (whiche god him selfe most rightfully pronounced vpon Adam, and all his posteritie, and so cōsequently vpon me) was clerely dissolued, satisfied, released, and discharged, and that the dyuell & hell bothe haue vtterly lost, and be depriued of all the right, clayme, and interest, whiche they myght haue pretended to haue had in me by thauctoritie of that sentence, or by reasō of any synne that euer I had or haue cōmytted, be it originall or actuall. And that the dyuell, with all his power, crafte, subtilitie, and malyce is nowe subdued and made captyue not

Iudi. 14.

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onely vnto me: but also vnto al thother kaythfull people, and ryght beleuers in Jesu Chriſte, that euer was or ſhal be ſith the tyme of Chriſtis ſaid deſcendyng into hell. And that our ſauiour Jeſu Chriſt, hath also by this his paſſion, and this his deſcending into hell, payed my raunſome, & hath merited and deſerued, that neither my ſoule, neither the ſoules of any ſuche, as be right beleuers in Chriſt, ſhall come therin, or ſhal fynally be encõbred with any title or accuſatiõ, that the dyuell can obiecte agaynſt vs, or lay vnto our charge.

And I beleue that this our ſauiour Jeſu Chriſt, after he had thus in ſoule cõquered, and ſpoyled the dyuell and hell of all theyr force, power, and tyranny, and made them ſubiect vnto me, and all true chriſten men, in lyke caſe as they were vnto Adam, before his fall: he returned agayne from hell, lyke a moſte mighty kyng, and conquerour, in triumph & glory, and came vnto the ſepulchre, where his bleſſed body laye buried, and ſo reſumynge and takynge agayne the very ſame body vpon hym, the thyrde daye after his ſayd deathe he lyued agayn, and ſo roſe out of that ſepulchre in his naturall and perfyte manhode, that is to ſay, in his ſoule and in the ſelf ſame body, which was borne of the virgin Marie, and dyd hange vpon the croſſe.

And I beleue alſo, and pfeſſe that after he had ſo done, he lyued in the worlde by the ſpace of .xl. days, in the whiche tyme he was cõuerſant, and dyd eate, and drynke with his apoſtels, and his diſciples, and preached vnto them, and autoriſed them to go forth into the world, to manifeſt and declare, that he was the veray Chriſt, the veray

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Messias, and the verey god & man, whiche was promysed in scripture, to come and saue, and to redeme all those that wolde beleue in hym.

And I beleue assuredly that by this descendyng of Christ into hell, & this his resurrection agayne from dethe to lyfe, Christe hath merited and deserued for me and all true and faythfull christen men, not onely that our soules shall neuer come into hell: but also that we shal here in this life be perfytly iustified in the syght and acceptation of god, and shall haue suche grace, myght, & power giuen vnto vs by him, that we shal be made able therby to subdue, to mortifie, and to extinguisshe our olde Adam, and all our carnall and fleshely concupiscences, in suche sort, that synne shall neuer afterwarde reigne in our mortal bodies, but that we shal! be holly delyuered from the kyngdome of synne, and from spiritual deth, and shal be resuscitated and regenerated into the newe lyfe of the spiryte and grace.

And where as I, & all other christen men shulde haue ben the moste miserable of all other creatures in the worlde, and shulde haue died lyke heathens, and pagans without all hope of euerlasting lyfe, or of risyng agayne after our dethe: if Christe our heed and sauiour had not rysen agayne to lyfe after his dethe, I beleue and truste now assuredly, that by the vertue and efficacie of this descendynge of Christe into hell, and of his resurrection agayne from deth to lyfe, not onely our corporal deth, and all the afflictions, whiche we may susteyne in this worlde, shall not annoy vs, but shall rather tourne vnto our profite, and be as entrees & occasions of our greatter glorie:

but also that we shall after our corporall deth be preserued from the captiuitie of hell, and shal be made partakers of Christis resurrection, that is to say, that we shall aryse and lyue agayne in the selfe same bodies and soules, that we now haue, and so shall vtterly ouercome dethe, in lyke maner as our heed, and our sauiour Jesu Christe hath done before vs, and shall fynally lyue with hym immortally in ioye, and felicitie.

The sense and interpretation of the syxte Article.

I BELEVE assuredly, and constantly do professe, that this our sauiour Jesu Christ, after he had perfytely accomplysched & perfourmed the hole mistery of the redemption of mankynde, by his incarnation, his byrthe, his passion, his dethe, his burial, his descendynge into hell, and ryssing agayne from deth to lyfe, and after he had ben here in erthe conuersant with his Apostels, and disciples by the space of .xl. dayes after his sayd resurrection: the same fortieth daye, whan he was amonge his sayd Apostels, he in theyr syght ascended vp agayn into heuen, in the very same his natural body, whiche was borne of the blessed virgin his mother, & was crucified vpon the crosse. And so dyd withdrawe his corporall presence from the syght of his Apostels, & from the syght of all other creatures here in erthe, to the intent they shulde from thens forth eleuate & lyfte vp theyr hole hartes, theyr myndes, theyr desyres, & al their affections from erthly thinges, and from all carnall & worldly cures, towardes heuen & heuenly thynges, and so shulde prepare

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theyr hartes, and make them selfes mete and apte to receyue the holy goost and his spirituall gyftes, whiche he wolde sende downe into the worlde sone after his sayd ascencion.

And I beleue in lyke maner, that this our sauiour Jesu Christe, after he was retourned into heuen, beinge veray god and veray man in one person: almyghty god his father dyd constitute, and set hym vpon his right hande, and that euer syth that tyme, he hath so sytte, and so shall sytte Ephe. 1. eternally, that is to saye, almyghty god his father, dyd cõmunicate and gyue vnto hym glorie, honour, felicitie, power, and euerlastynge monarchie, gouernaunce, rule, and dominion ouer all the principates, potestates, powers, dominations, and ouer all creatures, that can be named eyther in this worlde, or in the worlde to come. And so ordeyned, that he shulde be kynge of all kynges, & lorde of all lordes, and that all thinges in heuen and erth shulde be cast vnder his feete, and made subiecte vnto hym. And that he shulde be the onely heed of the catholique churche, and that the same churche shulde be the body vnder that heed. And lykewise as the heed alway excelleth all thother membres: so Christe shulde excell incomparably in honoure and dignitie, all the membres of his sayd body the churche, and that he shulde be thonely perfection and consummation of the same.

And I beleue also, and profesle that this our sauiour Jesu Christ, being thus constituted and set vpon the ryght hande of his father, was and is also constituted, to be not onely the eternall kynge, the heed, the lorde, and gouernour of his

body the catholyque churche: but also to be the only eternal prieſt & byſchop of his ſaid churche, that is to ſay, to be the only patrone & aduocate, and thonely mediatoꝛ betwene god & mankynde, and the onely intercessour foꝛ the ſynnes of all them that ryghtfully beleue in hym.

And I beleue that accoꝛding therunto, our ſauiour Jeſu Chriſte is of his owne goodnes not only moꝛe redy alwayes, than any other creature in the woꝛlde is, to helpe me by his mediation & interceſſion, but alſo that whan ſo euer I do inuocate, and call vpon hym, in right faith & hope, with full intent, and purpoſe to amende, and retourne from my noughty lyfe, he preſenteth, and exhibiteth vnto the ſyght of his father his moſte bleſſed body, as it was wounded, crucified, and offred vp in ſacrifice foꝛ the redemption of mankynde. and ſo from tyme to tyme maketh continuall requeſt & interceſſion vnto god his father foꝛ the remiſſion of al my ſynnes, and foꝛ my reconciliation vnto his fauour, and fynally dothe obteyne, that god ſo reconciled, woll vouchſafe to ſende downe his holy ſpirite, to dwell within my harte, there to rule, to gouerne, & to ſanctifie me with al my thoughtes & dedes, and to cõfoꝛt, and ſtrength me with all ſpirituall gyftes, neceſſary to the attaynynge of euerlaſtyng lyfe.

And therfoꝛe ſythe my heed & my ſauiour Jeſu Chriſt aſcended vp into heuen, and ſytteth there vpon the ryght hande of his father, and maketh there continual interceſſion foꝛ me: I ſhall neuer from hensforth, by the grace of god, ſeke noꝛ ſet my felicitie in any woꝛldly thynge, but ſhall alwayes vſe the creatures, and oꝛdinaũces of this woꝛlde,

worlde, and all worldly thynges, as a passinger, or a pilgrime vseth the cõmodities of a straunge countrey, wherin he intendeth not to tary, but to passe forthe, vntyll he shall come vnto his owne dwelling place. And I shall cõuert my hole cure, desyre, and study from these erthly pleasures, to the attaynynge of that heuenly, and euerlastyng lyfe, whiche is prepared & ordeyned for me. And beinge assured of so good, so louynge, & therwith so myghty a gouernour, mediatour, & aduocate in heuen, as Christ is, I woll by the helpe of his grace, from henceforth cõtinue styll, and persteuer vnder his kyngdome, his tuicion, and his gouernaunce, and so beinge, I woll accompte my selfe safe, and sure in all maner aduersities, & agaynst all maner aduersaries and enemyes. And I woll neuer, by the helpe & grace of god, seke other gouernour or mediatour, nor all the displeasures, iniuries, or aduersities in the worlde, nor all the malice, crafte, and subtilitie of the dyuell, nor all the multitude or burden of my synnes, shall cause me to distrust or dispayre of helpe at his handes, nor yet shall make me afrayed to prosecute this my sayd desyre, and purpose, or cause me to desyste from the same.

The sense and interpretation of the seuenth Article.

I BELEVE assuredly, and constantly do professe that our sauiour Jesu Christ, being thus ascended into heuen, and set there on the right hande of almighty god his father, shal at the last ende of the worlde, whiche we call Domisdaye, retourne ones agayn, and come from heuen, and

appere vnto all the people of the worlde bothe quycke and deed, in his perfyte manhode, and in the selfe same body, wherin he ascended, to the inestimable cõfort, & reioyse of the good, & to the extreme terrour and confusion of the wycked.

And although our sauiour Jesu Christ, at his first aduent or cõmynge into the worlde (whiche was whan he came to be incarnate) appered in the habyte and fourme of a very lowe seruaunt, and of an abiect person, in all humblenes, pouertie, affliction, and myserie, and suffred hym selfe to be iniustly iudged, and condemned to deth by others, & although he hath euer syth that tyme, and euer shall vntyll Domilday, vse his mercy, and longe pacience, and suffrance towardes the wretched synners of the worlde, inuityng alwayes, and callyng them from tyme to tyme to repentance: yet I beleue assuredly that at his seconde aduent or cõmynge, he shall appere in the hygh and almyghty power, glorie, and maiestye of his kyngdome, and being accompanyed with all the orders of aungels, wayting vpon hym as his ministers, he shall syt openly in the clowdes of the ayre, and shall iudge all the worlde quicke and deed, and that straytly, accordyng to trouth and iustice, and accordyng as he hath promysed and thretned to do by his holy worde, expressed in scripture, that is to saye, accordynge to euery mans owne workes & dedes done by hym whyle he lyued in the worlde, without sparynge, or fauouring, or shewing of mercy, vnto any, whiche haue not deserued the same in theyr lyke tyme.

Matth. 25. Apoc. 1.

And I beleue assuredly that at this day, whan Christ shall thus syt in the seate or throne of his iudgemẽt,

iudgement, all the people of the worlde quicke & deed, that is to say, aswell all those whiche shall be foũde on lyue in the worlde, at the day of this seconde aduent, or cõmynge of Christ: as also all those, whiche euer syth the creation of Adam, lyued here in this worlde, & dyed before that daye, shall come & appere before the presence of Christ, in theyr very bodyes and soules. And whan they shall be so gathered, and assembled togither, our sauiour Iesu Christ shall pronounce the extreme or final sentence and iudgement of euerlastynge saluation vpon all those persons, which in their lyfe tyme obeyed and conformed them selfe vnto the wyll of god, & exercised the workes of ryght beleefe and charitie, and so perseuerynge in well doynge, sought in their hartes and dedes the honour and glorie of god and lyfe immortall. And contrary vpon all those, which in their life tyme were contentious, and dyd repugne agaynst the wyl of god, and folowed iniustice and iniquitie, rather than trouth & vertue, our sauiour Christe shall than and there pronounce the sentence of euerlastyng punyshement and damnation. Rom. 2.

And I beleue that our sauyour Iesu Christe shall also than and there call aparte and make a perfyt separation or diuision betwene these two sortes of people, that is to say, betwene the shepe and the gotes, the corne and the chaffe, the good and the bad, the blessed and the cursed, the membres of his body, and the membres of the dyuell. And so settynge the good & the blessed vpon his ryght hande, he shall clerely and perfytly rydde, delyuer, & redeme them for euer, from the power and malice of the wycked, and from all paynes &

euyll, & so take them all vp with hym into heuen, there to be crowned and rewarded in body and soule, with honour, glorie, and euerlastyng ioye and peace, whiche was prepared for them from the begynnynge of the worlde. And contrary he shall set all the other, whiche shall be iudged to euerlastynge payne & deth, vpon his lefte hande, and so shall sende them downe into hell, there to be punysshed in body and soule eternally, with fyre that neuer shall haue ende, whiche was prepared from the begynnynge of the worlde for the dyuell and his aungels, and the cursed membres of his body.

The sense and interpretation of the eyght Article.

I BELEVE assuredly in my harte, and constantly do professe and knowlege that the holy gooste is the thyrde person in trinitie, & that he is veray god and lorde, autour & former of all thynges created, & that he procedeth bothe from god the father, and from god the sonne, and is of the self same nature and substance, and of the same euerlastyng essence or being, whiche the father & the sonne be of, and that he is equall vnto them bothe in almyghtines of power, and in the worke of creatiō, & al other thinges apptenynng vnto the deitie or godheed, & that he is to be honoured & glorified equally with them bothe.

And I beleue that this holy spirite of god is of his nature all holy, or rather holynesse it selfe, that is to say, that he is the only gooste or spirite, which with the father and the sonne euer was, and euer shal be the onely auctour causer & worker

ker of all holynes, puretie, and sanctimonie, and of all the grace, comforte, & spiritual lyfe, whiche is wrought & cometh into the hartes of all true christen men. In so moche, that neyther it is possible, that the dyuel or any of those euyl spirites, whiche do possesse and reygne in suche persons, as be subiecte vnto synne, can be expelled or put out of them, but by the power of this fynger of god, that is to say, of this holy spirite, whiche is called in scripture, the fynger of god. neyther it is possible, that the hart of any man, being ones corrupted, & made as prophane by synne, can be purged, purified, sanctified, or iustified, without the special worke and operation of this holy spiryte. neyther it is possyble for any man to come vnto the father by Christe, that is to saye, to be reconciled into the fauour of god, and to be made and adopted into the nombre of his chyldren, or to obteyne any parte of that incomparable treasure, whiche our sauiour Iesu Christ, by his natiuitie, his passion, his deathe, his resurrection, & his ascention, hath merited for mankynde: oneles this holy spirite shall first illumyne, & inspyre into his harte the ryght knowlege and fayth of Christ, with due contrition and penaūce for his synnes, and shall also afterwarde instructe hym, gouerne hym, ayde hym, direct hym, & endue hym with suche special gyftes, and graces, as shall be requisite & necessary to that ende and purpose.

And I beleue also assuredly that this holy spirite of god is of his owne nature ful of al goodnes and benignitie, or rather that he is goodnes it selfe. Forasmoche as he is the onely goost or spirite, whiche with the father by Christe inhyleth,

leth, and infoundeth into the hartes of mortall men (after they be ones purified from synne by fayth, & delyuered from the power of the dyuell) diuers and manyfolde moste noble and excellent gyftes and graces, as the gyft of holy feare and drede of god, the gyfte of feruent loue & charitie towardes god, and our neyghbour, the gyfte of spirituall wysedome & vnderstandyng, the gyfte of free wyll & delyre, and also of very fortitude & strengthe, to contempne this worlde, to subdue & mortifie all carnall concupiscence, and to walke in the ways of god, the gyfte of perseuerance to contynue in the same, the gyfte of pitie & mercy, of pacience & benignitie, of science & cunnyng, of prophecienge, of curyng and healyng, and of all other vertues necessary for christen men to haue, eyther for the attaynynge of theyr owne saluation, or for the edifyenge, and profyte of theyr neyghbours. All and singuler whiche gyftes and graces I knowlege, & profesle that they proceed from this holy spiryte, and that they be gyuen, conferred, and distributed vnto vs mortall men here in erth, at his owne godly wyl, arbitre, and dispensation, and that no man can purchase or obteyne, ne yet receyue reteyne or vse any one of them, without the special operation of this holy spirite. And although he gyueth not, nor dispenseth the same equally & vnto euery man in lyke: yet he gyueth always some portion therof vnto all persones, whiche be accepted in the syght of god, and that not onely frely, & without all their deseruinges, but also in suche plentie, & measure, as vnto his godly knowlege is thought to be moste beneficiall and expedient.

Timoris.
Sapien.
Intellect⁹.
Concilii.
Fortitudinis.
Pietas.
Scientia.

And

And I beleue that this holy spiryte of god is of his owne nature, autour of charitie and holy loue, or rather that he is charitie it selfe. Fyrste bycause that he is that ineffable & incomprehensyble loue or concorde, wherwith the father and the sonne be conioyned inseparably the one with the other. Seconde, bycause he is the bonde and knotte, wherwith our sauiour Iesu Chryst, & his moste dere beloued espouse the churche (whiche is also his veray mysticall body) and all and singuler the veray membres of the same churche & body, be vnited, knytte, and conioyned togyther in suche perfyte and euerlastyng loue & charitie, that the same can not be dissolued or separated. Thyrdely, bycause he is also the very bonde and knotte, wherby al and euery one of the membres of Chrystis sayd churche and body, be vnited, coupled, and conioyned the one of them with the other, in perfyte mutuall loue and charitie. For I beleue assuredly, that lyke as the membres of our mortal bodyes be, by the spiritual operation & vertue of our soules, not onely preserued holly togyther, in one body, and be endewed with life, and power to exercyse suche natural functions, & offices, as be reputed vnto them, but also be conteyned in mutuall affection & desyre eche to helpe and conserue thother: Euen so the membres of this mysticall body of Chryst be, by the onely and special operation and worke of this holy spirite, not onely congregated, vnited, and incorporated into this one body of Chryste, and so do consist, & endure holly, & perfytely in the same body, euery one in his owne peculiar function: but also that they be knytted, combined, and conglutinated al togy-

togyther, and euery one of them with other, in perfyte and indissoluble loue, and in the communion of all theyr gyftes, & graces, and of al other thynges, wherwith the one of them may helpe, succour, or comforte the other.

And I beleue that this holy spirite of god is the spirite of trouthe, and the autour of all holy scripture, conteyned in the hole canon of the Bible. And that this spirite dyd not onely inspyre, and instruct all the holy patriarkes, & prophetes, with all the other membres of the catholyque churche, that euer was from the begynnynge of the worlde, in all the trouthes, and verities that euer they dyd knowe, speake, or wryte: but also
Act. 2. that the same holy spirite dydde ones descende downe from heuen, in the similitude & lykenes of firie tongues, & dyd lyght downe vpon all thappostels and disciples of Christe, and inspired them also with the knowlege of all trouth, and repleniffhed them with al heuenly gyftes and graces. And that from that day vnto the worldes ende, he hath ben, and shal be continually present, and also chiefe president in the catholique churche of Christ, that is to say, that he hath, and shall continually dwell in the hertes of all those people, whiche shall be the veray membres of the same churche, and shall teache, & reuele vnto them the secretes, and mysteries of all trouthe, whiche is necessarie for them to knowe, & that he shall also continually from tyme to tyme rule them, direct them, gouerne them, sanctifie them, & gyue vnto them remission of theyr synnes, and all spiritual comforte, as well inwardly by fayth, and other his secrete operations, as also outwardly by the

open

open ministration, and efficacie of the worde of god, & of his holy sacramentes, and that he shall endewe them with al suche spiritual graces, and giftes, as shal be necessary for them to haue, and so fynally shall rewarde them with the gyfte of euerlastynge lyfe, and ioye in heuen.

The sense and interpretation of the nynthe Article.

I BELEVE assuredly in my harte, and with my mouth I do professe, and knowlege that there is, & hath ben euer from the begynnyng of the worlde, and so shall endure, and contynue for euer, one certeyn nombre, societe, cõmunion, or company of the electe and faythfull people of god, of whiche nombre our sauiour Iesu Christ is the onely heed & gouernour, and the membres of the same be all those holy sayntes, whiche be nowe in heuen, and also all the faythfull people of god, whiche be now on lyue, or that euer here tofore haue liued, or shal lyue here in this world, from the begynnyng, vnto the ende of the same, and be ordeyned for their true fayth, & obedience vnto the wyll of god, to be saued, and to enioye euerlastynge lyfe in heuen.

And I beleue assuredly that this cõgregatiõ, accordynge as it is called in scripture, so it is in very dede the Citie of heuenly Hierusalem, the mother of all thelecte people of god, the onely doue, & the onely beloued of god, in perfyte and euerlastyng charitie, the holy catholike churche, the temple or habitacle of god, the pure and vndefiled espouse of Christ, the veray mysticall body of Christ. All and singuler whych names, and appel-

Galat. 4.
Cant. 6.
Hiere. 13.
Rom. 8.
1. Cor. 3.
2. Cor. 6.
Ephe. 5.

appellations, and certayne suche other reherses in holy scripture, I beleue and professe that they be moste worthyly attributed vnto this holy churche, or congregation. And lyke as citezins assembled in one citie do liue there vnder cõmune lawes, and in cõmune societie, and there do consulte, study, and labour eche man in his rowme & office, and accordyng vnto his callynge for theyr cõmon welthe, and fynally be made participant, or parttakers of all & syngular suche benefytes, and cõmodities, as do aryse vnto them therby: Euen so I beleue, that the membres of this holy catholyke churche, or congregation be collected, and gathered togither within the same churche, as within one citie or folde. and that they be therin all vnited, and incorporated by the holy spirryte of Christ into one body, and that they do lyue there al in one fayth, one hope, one charitie, and one perfyte vnitie, consent, & agrement, not onely in the true doctryne of Christe, but also in the ryght vse & ministration of his sacramentes. and so lyuynge in this perfyte vnitie, swete harmony, and cõcorde, I beleue that they do labour contynually, euery one in his vocation, for the common welthe of this hole body, and of euery parte and membre of the same. And that all the prayers, good workes, & merites, yea and all the gyftes, graces, and goodes, which be conferred, done, or wrought in or vnto this hole body, or any membre of the same, shall be applyed vnto euery one of them, and shall redounde cõmunely vnto the benefyte of them all.

And I beleue that this hole congregatiõ, is all holy, that is to say, that this churche and all the partes,

partes, and membres of the same, be so purified, and mundified, as well by Christis moste precious blode, as also by the godly presence, gouernaunce, and assistence of his holy spirite (whiche dwelleth and inhabiteth continually, within the sayd congregation, and gouerneth & sanctifieth the same) that neither the lepry of heresy, or false and peruerse doctryne, neyther the fylthynes of synne, neyther the gates of hell, shall be able fynally to preuayle agaynst them, or to pull any of them out of the handes, and possession of Christ. And although god doth oftimes suffre not onely synne, errour, & iniquitie so to aboūde here in the worlde, and the congregation of the wycked to exercise suche tyranny, crueltie, and persecution ouer this holy churche, and the membres of the same, that it myght seme, the sayd churche to be vtterly oppressed, & extinguished: but also suffreth many & sondry of the membres of the same holy churche to fal out from this body, for a season, and to cōmytte many greuous, and horrible offences, & crimes, for the whiche they deserue to be precided, & excluded, for a season, from the cōmunion of this holy churche: yet I beleue assuredly that god woll neuer vtterly abiect this holy churche, nor any of the membres therof, but that the same dothe, & shall ppetually contynue, & endure here in this worlde, and that god shall at all tymes, (yea whan persecution is greatest and moste feruent) be present with his holy spirite in the same churche, and preserue it all holy, & vndefiled, and shall kepe, ratifie, & holde sure al his promyses, made vnto the same churche or congregation. And fynally that all suche membres,

as be fallen out from the same by synne, shall at length ryse agayne by penaunce, & shall be restored & vnited agayne vnto the same holy body.

And I beleue assuredly that in this holy church and with the membres of the same (so longe as they be militant and lyuynge here in erth) there haue ben euer, and yet be, & euer shal be ioyned, & mingled togyther an infinite nombre of the euyl and wycked people, whiche although they be in dede the very mẽbres of the congregation of the wicked, & as the gospel calleth them very wedes, and chaffe, euyll fysshe and goores, and shall fynally be iudged to euerlastynge damnation: yet forasmoch as they do liue in the cõmune societe, or company of those, whiche be the very quicke and lyuyng membres of Christis mystical body, and outwardly to professe, receyue, & consent with them, for a season, in the doctryne of the gospell, and in the ryght vsynge of the sacramentes, yea and ofte tymes be endewed with ryght excellent gyftes of the holy goost, they be to be accõpted, & reputed here in this worlde, to be in the nombre of the sayd veray membres of Christis mysticall body, so longe as they be not by open sentence of excõmunication precided, and excluded from the same. Not bycause they be suche mẽbres in very dede, but bycause the certeyn iudgemẽt & knowlege of that theyr state is by goddis ordynaunce hydden, and kepte secrete from all mens knowlege, and shall not be reueled vntyl the tyme that Christ hym selfe shall come at the worldes ende, and there shall manyfest, and declare his veray kyngdome, and who be the veray true membres of his body, and who be not.

Matth. 13.
Matth. 3.
Matth 13.
Matth. 15.

And

And I beleue that this holy churche is catholique, that is to say, that it can not be coarcted or restrayned within the limytes or bondes of any one towne, citie, puince, region, or countrey: but that it is dispersed & spredde vniuersally through out al the hole worlde. In so moche, that in what part so euer of the worlde, be it in Affrique, Asia, or Europe, there may be founde any nombre of people, of what sorte, state, or condition so euer they be, whiche do beleue in one god the father creatour of al thynges, & in one lord Jesu Christ his sonne, & in one holy goost, and do also professe, and haue all one fayth, one hope, & one charite, according as is prescribed in holy scripture, and do all consent in the true interpretation of the same scripture, and in the right vse of the sacramentes of Christe: we may boldly pronounce and say, that there is this holy church, the veray espouse & body of Christe, the veray kyngdome of Christe, and the veray temple of god.

And I beleue that these particular churches, in what place of the worlde so euer they be congregated, be the very partes, porcions, or membres of this catholyque and vniuersall churche. And that betwene them there is in dede no difference in superiorite, preeminence, or auctorite, neyther that any one of them is heed or soueraygne ouer the other: but that they be all equall in power, and dignitie, and be all grounded, and buylded vpon one foundation, and be all called vnto lyke, and vnto the same puretie, cleannes, honour, and glorie, and be all subiecte vnto one god, one lorde, one heed Jesu Christe, and be all gouerned with one holy spiryte. And therfore I

The churche of Rome.

do beleue that the churche of Rome is not, nor can not worthily be called the catholyke church, but onely a particular mẽbre therof, and can not chalenge or vendicate of ryght, & by the worde of god, to be heed of this vniuersall churche, or to haue any superiorite ouer thother churches of Christ, which be in England, France, Elspayne, or in any other realme, but that they be all free frõ any subiectiõ vnto the sayd church of Rome, or vnto the minister or bysshop of the same.

And I beleue also that the sayd churche of Rome, with all thother particular churches in the worlde, compacted & vnited togyther, do make & constitute but one catholyque churche or body. And that lyke as our sauiour Christe is one person, and the onely heed of his misticall body: so this hole catholyke church, Christis mistical body, is but one body vnder this one heed Christe. And that the vnitie of this one catholike church, is a mere spũall vnitie, consisting in the poyntes before rehersed, that is to saye, in the vnitie of Christis fayth, hope, & charitie, and in the vnitie of the ryght doctryne of Christ, and in the vnitie and vniforme vsyng of the sacramẽtes cõsonant vnto the same doctryne. And therfore although the sayd particular churches, and the mẽbres of the same do moche differre, and be discrepãt the one from the other, not onely in the diuersitie of nations & countreys, and in the diuersitie, dignitie, and excellency of certayne suche gyftes of the holy goost, as they be endewed with: but also in the diuers vsyng and obseruation of suche outwarde rytes, ceremonies, traditions, & ordinaũces, as be instituted by theyr gouernours, and receyued

The vnitie of Christis churche.

receyued, and approued amonge them: Yet I beleue assuredly that the vnitie of this catholyque churche, can not therfore, or for that cause be any thinge hurted impeched, or infringed in any poynte, but that all the layd churches do & shall contynue styll in the vnitie of this catholyque churche, not withstandyng any suche diuersitie, nor that any of them ought to be reputed as a membre deuyded or precyded from the same for any suche cause of diuersitie or difference vsed by them, or any of them in the layd poyntes.

And I beleue that all the particular churches in the worlde, whiche be membres of this catholique churche, may all be called apostolical churches, aswell as the church of Rome, or any other churche, wherin the Apostels them selfes were somtyme resydent. Forasmoche as they haue receyued, and be all founded vpon the same fayth, and doctryne, that the trewe Apostels of Christe dyd teache, and profesle.

And I beleue and trust assuredly that I am one of the membres of this catholyke churche, & that god of his onely mercy, hath not onely chosen & called me therunto by his holy spirite, & by theffectacie of his worde and sacramētes, and hath inserted and vnited me into this vniuersal body or flocke, and hath made me his sonne & inheritour of his kyngedome: but also that he shall of his lyke goodnes, and by the operation of the holy goost, iustifie me here in this worlde, and fynally glorifie me in heuen. And therfore I protest and knowlege, that in my harte I abhorre and detest all hereties & scismes, wherby the true interpretation and sense of scripture is or may be per-

uerted. And do promyse by the helpe of god, to endure vnto my lyues ende in the ryght profession of the fayth, & doctryne of the catholike churche.

The sense and interpretation of the tenthe Article

I BELEVE assuredly in my harte, & with my mouth I professe, that betwene & amonge all and syngular the sayntes, that is to saye, the quicke and lyuynge membres of the catholyque churche of Christe, whiche is his mistical body, there is a perfyte cõmunion and participatiõ of all, & syngular the graces of the holy goost, & the spirituall goodes & treasure, whiche do belonge vnto the sayd hole body, or vnto any parte, or membre of the same. And lyke as all the partes & membres, whiche be lyuynge in the naturall body of a man, do naturally cõmunicate & minister eche to other the vse, cõmoditie; and benefyte of all theyr forces, nutriment, and perfection (in so moch, that it lyeth not in the power of any man, to say that the meate, which he putteth in at his owne mouth, shal nourishe one particular membre of his body, and not an other, but that all & euery one particularly shall receyue of the sayd nutriment, and of the vertue & benefyte therof, more or lesse, accordyng to that naturall disposition, portion, & place, whiche it hath within the same body) Euen so I beleue, that what so euer spiritual gyfte, or treasure is gyuen by god vnto any one parte or membre of this mystical body of Christe, although the same be gyuen particularly vnto this membre, and not vnto an other, yet the fruyte & meryte therof shall by reason of

that

that incompzehenſible vnion & bande of charitie, whiche is betwene them, redounde neceſſaryly vnto the pzofyte, edifieng, & increaſe in Chriſtis body of all the other membzes particularly: in ſo moche, that there ſhall nede no mans auctozitie to diſpenſe & diſtribute the ſame, oz to applye it vnto this membze oz that (lyke as the byſhop of Rome pzetẽded to do by vertue of his pardons) but if the membze, which ſhal receyue this treaſure, be a lyuyng membze in this myſtical body, & not putrified oz cutte of from the ſame, I beleue aſſuredly, that he ſhall be made participãt of the ſayd treaſure, and ſhall haue, & enioye the fruyte & benefyte of the ſame, and that in ſuche quantitie, and meaſure, as foz the rate, pzopoztion, and qualitie of the ſpiritual lyfe, fayth, and charitie, whiche he hath in the ſame body, ſhall be expedient and neceſſary foz hym to haue.

The byſhop of Romes pardons.

And I beleue that I beinge vnited, and coꝛpozated, as a lyuynge membze into this catholique churche (as vndoutedly I truſte that I am) not onely Chriſt hym ſelfe beinge heed of this body, and the infinite treaſure of all goodnes, and all the holy ſayntes, & membzes of the ſame body, do and ſhall neceſſarily helpe me, loue me, pzaye foz me, care foz me, wey on my ſyde, cõfoꝛte me, and aſſiſt me, in all my neceſſities here in this woꝛlde: but alſo that I ſhall be made parttaker of the fruyte, benefyte, and treaſure of Chriſtis moſte bleſſed lyfe, and his bytter paſſion, and of all the holy life, paſſions, & pacience, & of all the pzayers and other good woꝛkes of fayth and charitie, whiche haue ben, oz ſhall be done, oz ſuſteyned by any, and euery one of all thoſe faythfull, and

eyghtuous people, whiche euer haue ben, or shal be membres of this catholyque churche.

And I beleue that in this catholyque churche I and all the lyuely and quicke membres of the same, shall cõtinually and from tyme to tyme, so long as we shall lyue here on erth, obteyn remissiõ & forgyuenes of all our synnes, aswell originall as actual, by the merites of Christis blode & his passion, & by the vertue & efficacie of Christis sacramẽtes, instituted by hym for that purpose, so oft as we shall worthily receyue the same.

And lyke as it is not in the power of any man to dispẽse, minister, or distribute any part of that nutriment, whiche he receyueth in at his mouth vnto any mẽbre, whiche eyther is mortified and deed in his body, or that is cut of from the same: Euen so I beleue assuredly, that neither Christis blode, nor his sacramentes, nor any of the graces of the holy goost, nor any good worke in the worlde do or can any thynge pfyte to remission & forgiuenes of synne, or saluation vnto any pson, whiche is in very dede out of the catholike churche, as longe as he shall so stande, & continue out of the same. For I beleue assuredly, that out of this catholyke churche, there neyther is, nor can be any suche cõmuniõ of sayntes, or remission of synnes, as is before rehersed: but that lyke as all the people & beastes, which at the tyme of Noes floode, were out of his arke or shyppe, were all drowned & perished: euen so all the people of the worlde, be they iewes, turques, saracenes, or of any other natiõ, what so euer it be, which eyther for their infidelitie, heresie, or scisme, or for their induratenes, & obstinate perseuerynge in mortall synne,

Genes. 7.

synne, be separated & diuided from the membres of the sayd catholyque churche, & so shall finally be founde eyther to be out of the same churche, or els to be as deed membres therin, shal vtterly perysshe, and be damned for euer.

The sense and interpretation of the. xi. and. xii. Article.

I BELEVE stedfastly in my hart, & with my mouth I do confesse, that at the daye of the generall dome, or iugement, whan Christe shall come, and syt to iudge bothe quicke and deed, almighty god shall by the operatiõ of his holy spirite, stye & rayse vp agayne, the very flesshe and bodies of al men, women, & chyldren, bothe good & badde, christened, & hethen, that euer lyued here in this worlde, from the begynnyng of the same, and dyed before that day. And although the said flesshe & bodyes were deed before & burned, yea & consumed by fyre or water, or by any other meanes distroyed: yet I beleue, that god shall, of his infinite power, make them all at that day hole & perfyte agayne, and so euery man generally, shal resume and take agayne the very selfe same body, and flesshe, whiche they had, whyle they lyued here on erthe: and so shall ryse from dethe, and lyue agayne in the very selfe same body and soule, whiche they had before.

And I beleue that euery man, being thus made perfyte man in body, and soule, shal at that day, appere before the hyghe iudge, our sauiour Jesu Christ, & there shall make a strait accompt of his owne propre workes, & dedes, suche as he dyd, good or yuell, whyle he lyued here in the worlde.

And accordynge therunto, shall be iudged to receyue bothe in body & soule togither, eyther euerlastynge ioye & blysse, or els euerlastynge payne & woo. And I beleue, that I my self shall the same daye, ryse agayne in this very fleshe and body, whiche I nowe haue, & in none other: Euen lyke as our sauiour Iesu Christe (of whose mysticall body I am a porcion or membre) dyd aryse from deth to lyfe, in the self same natural body, which he had, whan he was borne of his mother, & crucified vpon the crosse. And after that I shal be so rysen agayne from deth to lyfe, I beleue that I, and all true penitent synners, that euer dyed, or shall dye, in the fayth of Christ, shal than be perfytely sanctified, purified, and deliuered from all contagion of synne, & from all corruption, & mortalitie of the fleshe, & shall haue euerlastyng lyfe in glorie, with god in his kyngdome, not for, by, nor through the workes of rightuousnes, which we shal haue done (for al passiõs & martyrdomes, that may be suffred in this worlde, be nothynge comparable to the glory, which we shall then receyue, & shall be shewed vnto vs) but by thonely grace, goodnes, & mercy of god, and by & for the redemption, whiche is in Christe Iesu, that is to say, for, & by his moste precious dethe, and moste paynful passion. For I beleue, that the guerdon, rewarde, & stypende of synne (wherwith we be al manyfolde wayes polluted, bespotted, & defiled) is dethe, yea & that euerlastyng. And that it is by the onely grace & mercy of god, that we, repẽting vs of our synnes, and beleuyng stedfastly in his promyses, shall haue euerlastynge lyfe, in Iesu Christe our lorde. Amen.

1. Cor. 15.

Titum. 3.

Rom. 8.

Rom. 7.

Here

notes and obseruations, necessary to be taught vnto the people, for the better inducynge of them vnto the right vnderstanding of the foresayd Crede.

IRSTE it is to be noted, that al and singular the .xii. Articles, conteyned in this Crede, be so necessary to be wieued for mans saluatiō, that who so euer being ones taught, woll not cōstantly beleue them, or woll obstinately affirme the contrary of them, he or they can not be the veray membres of Christ, and his espouse the churche, but be veray infideles, or heretykes, and membres of the diuel, with whom they shall perpetually be damned.

Seconde it is to be noted, that all true christen men ought & must most constantly beleue, mayntayne, & defende all those thynges to be true, not onely whiche be cōprehended in this Crede, and in the other two simboles or Credes, wherof the one was made in the councell of Nece, the other was made by that holy man Athanasius: but also all other thinges, whiche be comprehended in the hole body and canon of the Bible.

Thyrdly that all true christen men ought and must not onely repute, take, & holde all the same thynges, for the moste holy, moste sure, and most certayne, & infallible wordes of god, and suche as neyther ought, ne can be altered or conuelled by any

by any contrary opinion or auctoritie: but also must take, and interpretate al the same thynges, accordynge to the selfe same sentence & interpretation, whiche the wordes of scripture do purporte & signifie, and the holy approued doctours of the churche, do intreate & defende the same.

Fourthly that all true christen men ought and must vtterly refuse and condempne al those opinions, contrarye to the sayd. xii. Articles of our Crede, whiche were of longe tyme past condemned in the foure holy councelles, that is to saye, in the councell of Nece, Constantinople, Ephesie, & Calcidonense, and all other syth that tyme in any poynte consonant to the same.

The notes of the fyrst Artycle.

In the first Article of this Crede, two thinges be also specially to be noted, The fyrste is, that herein is declared the infinite goodnes of god, towardes mankynde, in that he created this hole worlde for mans sake onely, and therby distributed suche parte of his felicitie vnto man, as was conuenient for hym to receyue. The beleke and knowlege wherof is the fyrst entre to knowe that god is a spiritual and an inuisible substance or nature, of infinite power & eternall, without begynnynge or endyng, and of incomprehensible knowlege, wysedome, goodnes, iustice, and mercy &c. For surely that worke of creatiō is so meruelous, that nothynge in the worlde, neyther man, nor aungell, coulde performe or accōplisshe the same: but onely suche a substance or nature, as is before rehersed, which is god hym selfe. By this beleke also, & knowlege, we be stired to feare and drede god, and to loue & prayse god, with all our hartes: consyderynge that he dyd create vs

euen

euen lyke vnto his owne image & ſimilitude, and endewed vs with al perfections, bothe in ſoule & body, whiche were neceſſary for vs to haue, and dyd put vs in the moſte excellent ſtate of beinge, hauyng al other creatures ſubiect & obedient vnto vs. And ſo by this Article, we be taught, not onely what is the diuine eſſence, & beinge of god the father, what is his wyll, what is his power, and what is his worke & operation (the knowlege wherof diſtroyeth infinite errours & hereſies) but alſo what fayth, loue, dzede, honour, laude, prayſe, and thankes he requireth, that all chriſten men ſholde at all tymes, as well in proſperitie, as in aduerſitie gyue vnto hym for the manyfolde & excellēt gyftes, whiche they receyue dayly and hourely at his handes. And ſurely if al chriſten men, wolde ofttymes call this Article to their remembrance, & wolde buſyly exerciſe their meditations therin, and wolde vnfaynedly, and with al theyr hartes, pfeſſe the ſame: no doubte, but theyr hartes wolde waxe warme, & wolde be inflamed to loue god, & wolde be prompte, redy, glad, & wyllynge to ſerue hym, and to fulfyll his wyll & cōmandemētes, to theyr poſſible powers, and wolde take in good parte, without grutchyng, or malignyng all ſyckenes, & aduerſities, and what ſo euer ſtate of lyfe god ſendeth vnto them, and wolde gyue hym thankes and prayſe therfore, and wold vſe all goddis creatures, and ſpende the gyftes, whiche he hath gyuen vnto them, to his honour and glorie. and fynally they wolde abhorre & deteſt in theyr hartes all ſupſtition, and ydolatrie, all charmes, wytchecraftes, and ſorceries, all blaſphemie & deſperation, pryde

and

and arrogancie, all couetousenes and ambition, all desyre of reuengynge, & malyce, and all other vices, which reigne now in the worde. For surely who so euer beleueth inwardly, and with his harte, that god is his father, & reputeth hym as his sonne, and that the same god is of infinyte myght & power, of infinite knowlege and wysedome, of infinite mercy and goodnes, of infinite trouth & iustice, as he is in dede: no doubte that person woll be very loth, & afrayde to contrary, or resyst his wyll in any thynge, or to haue any thing for his god, & his father, besyde or without hym, or to loue or preferre money, or any thynge els in the worlde before hym, or to put affiance, trust, delectation, or pleasure in any thynge more than in him, or besyde hym. Neither wol he gladly seke helpe at the dyuels handes, by any meane of wytchecraftes, or sorcerie, or any suche other craftes inuented by the dyuell. Neyther woll he cõmyt those thynges in the syght of god, whiche he is ashamed to cõmyt in the presence of men. Neither wol he murmure against god, nor muse for that he sendeth to some one man helthe, chyldren, ryches, & other the felicities of this worlde, and vnto hym, or some other man, he sendeth syckenes, pouertie, & other aduersities. Neyther woll he despayre of remission of his synnes, and so go (peraduenture) and murder hym self: Neither woll he reioyse, delyte, or glorie in his malyce & euyll lyuynge: but woll rather lyue in feare and drede of euerlastyng deth, whiche is due vnto al them, whiche seruing the dyuel, the worlde, and the flesshe, lyue in securitie without feare and repentaunce. And finally to conclude, surely

who

who so euer beleueth in his harte, that god dyd create this hole worlde, and all thynges that be therin, onely for mans sake, and for his vse, and cõmoditie: no doubte he coulde tourne his eyes no where, but he shulde incontynently be styrred and rauysshed in his hart, to honour, to prayse, & to laude the infinyte goodnes of almyghty god, shewed vnto hym, & al mankynde, in that partie, and shuld also be afraide to vse the thinges created by god, otherwyse than vnto his glorie. But it is to be feared, least the moste parte of them, whiche pronounce, and speake dayly this Article with theyr mouthe: do not beleue the same with theyr hartes, or if they do beleue it, that their beleke is but faynt and a colde beleke. For we se, no doubte, the moste parte of chrysten people, lyue in merueylous darknes, and blyndnes, declarynge by theyr outwarde factes & dedes, that they haue no respecte in the worlde to god, nor that they knowlege hym to be theyr creatour, or at the least, they gyue vnto hym no suche feare & reuerence, as is due vnto a lorde and maker, nor no suche honour and obedience, as is due vnto a father, nor no suche prayse and thankes, as his sondry benefytes and goodnes towardes vs do requyre. All whiche thynges no doubte procede, for that we haue not the ryght and harty fayth in god the father, which is requyred in this fyrst article of our Crede. Malach. 1.

The seconde thyng to be noted in this first article, is this maner of speaking, I beleue in god, For therby no doubte is signified, that we must not onely beleue stedfastly that god is, and that he is true in all his wordes, and promyses, and

that

that he is omnipotēt and creatour of heuen and erth, & so forth: but we must also with this beleke go into god by loue, and adhere onely vnto him, and that with all our harte & power, and so contynue & dwell styll in hym by loue. It sygnifieth also that we muste obey vnto his wyll, & expresse the same our obedience, as wel in al our inwarde thoughtes, and affections, as also in all our outwarde actes & dedes. and that we must abhorre al tyranny, and vice, and wylsche or desyre of god no vayne, or vngodly thynge. It signifieth also, that we must constantly and boldly betake, and cōmytte our selfes, and all ours holly vnto god, and fixe all our hole hope, trust, and cōfidence in hym, and quiet our selfes in hym, beleuyng perfytely, & assuredly, that he woll in dede, shewe no lesse goodnes, loue, mercy, and fauour vnto vs, than he promyseth by his worde to do. and knowyng also for certayne that we, and all the creatures in the worlde, be conserued by his onely goodnes, & hygh prouidence, & that without his speciall grace, we shulde not be able to continue on lyue the space of one mynute of an houre.

This maner of beleke we ought to haue in no creature of god be it neuer so excellēt, but in god onely. and therfore in this Crede the sayd maner of speakynge, is vsed onely in the thre Articles, whiche concerne the thre ꝑsons in Trinitie, that is to say, the father, the sonne, & the holy goost.

The notes of the thyrde article.

In the thyrde Article it is to be noted, that the cause, why it was ordeyned by god, that our sauiour Jesu Christe, shulde be borne of a virgin, and conceyued by thonely operation of the holy goost (whose worke is euer without all maner of synne)

of ſynne) was, for that he was ordeyned and appoynted by god to come and deliuer mankynde from the captiuitie of the dyuell, and the malediction, whiche man was in, and to redeme hym cleare from all ſynne, deth, & damnation, and to reſtore hym agayne to the veray bleſſing of god, that is to ſaye, to iuſtice, ryghtuouſnes, helthe, lyfe euerlaſtynge, and all other the gyftes & graces of the holy gooſt. And forasmoche as it was neceſſary that he, whiche ſhuld worke this effect, ſhulde be hym ſelfe all bleſſed, all innocent, all ryghtuouſe, all voyde and pure from ſynne, and vtterly fre and cleare from the yocke and power of the dyuell: therfore was it ordeyned by god, that this chylde Jeſu Chriſte, ſhulde ſo be conceyued and borne, as was ſaid before. For ſurely if Chriſte ſhulde haue ben otherwyſe borne, or conceyued, that is to ſay, of the ſede of man and woman, and by thacte of generation, whiche is done betwene them, he ſhulde haue ben borne in lyke ſynne, in lyke fylthines, and iniquitie, as all other the chyldren of men, that euer was ſyth Adam, or euer ſhall be, be borne and conceyued. But ſurely neyther was it conuenyent, neyther the wyll of god, that Chriſte ſhulde by ſuche generation, contracte any ſpot of ſynne, or ſhuld be ſubiecte to any parte of that malediction, whiche was inflicted vnto Adam.

In the fourth Article it is to be noted, that the ſame dothe folowe vpon the ſeconde & the thyrde Articles. For ſurely the cauſe why Chriſte was thus made man, and borne of his mother, was for that he ſhulde in the ſame nature of man, not onely be conuerſaunt in the worlde with other

The notes of the .iiii. Article.

people, and so partly by the example of his most godly, and moste innocent, and perfyte lyfe, and partly by his merueylous worckes and miracles, and partly by the heuenly doctryne of his gospel, shulde induce the worlde vnto the ryght knowlege of the wyll of god his father, and shulde declare vnto them his infinyte mercy, & goodnes, towardes mankynde: but also that he myght in the same nature, which was mortall, suffre deth, and so offre vp the same his corporall dethe, and his blode in sacrifice vnto god his father, as the sufficient hoste, oblation, or expiation, and as the very iust price and valour, for the which god the father shulde holde hym selfe satisfied, for al our synnes, and offences, and shulde remyt and forgyue vs the same, and receyue vs ageyn into his grace and fauour. which sacrifice and oblation, Christ coulde not haue made by his deth and by his blode: if he shulde haue continued styll onely god, and shulde not haue taken also this our nature of man vpon hym.

In the fourth Article it is also to be noted, that it is the wyll of god our father, that we his sonnes, and his children shulde in this worlde folowe our heed Christ in pacience, and humilitie, & that we shulde beare our owne crosse, as Christ dyd his. And that we shulde also hate & abhorre all synne, knowyng for certie, that who so euer dothe not in his harte hate, and abhorre synne, but rather accompteth the breache & violation of goddis cõmaundement, but as a lyght matter, and of small weyght and importaunce: he estemeth not the price and valour of this passion of Christe, accordynge to the dignitie and worthynes

nes therof, but rather semeth to consent, and as moche as in hym is, to go aboute to cause Christ to be crucified agayne.

In the fifth Article it is to be noted, that therin is included and conteyned the groundes and foūdations of the greattest part of all the misterics of our catholyque fayth. In so moche that saynt Paule sayth, that who so euer beleueth in his harte, that god the father dyd resuscitate, and reise vp his sonne Christe from deth to lyfe, he shall be saued. And in an other place he sayth, that who so euer beleueth not, that Christe is rysen from deathe to lyfe, it is not possyble his synnes shulde be remytted.

The notes of the fifth Article.

Rom̄.10.

1.Cor.15.

It is also to be noted in this Article, that the victory & conquest, whiche Christ had ouer deth, hell, & the dyuell hym selfe, with all theyr power and tyranny, besyde that it proceded of the infinyte mercy and goodnes of god towardes vs, it was also founded vpon veray iustice. For surely lyke as the synne of man, and his disobedience, was the onely meane and cause, wherfore god ordeyned and suffred, that dethe, and the dyuell, shulde haue and occuppye suche dominion and tyranny, ouer all mankynde, as they had: Euen so was it contrary to the wyll and ordynaunce of god, that dethe, hell, or the dyuell, shulde haue or exercise any power or auctoritie, where as no synne reygned. In so moche that if man had neuer synned, he shulde neuer haue dyed, but shulde haue ben immortal, nor neuer shulde haue descēded into hell, but shulde euer haue had the superioritie ouer the dyuell, deth, and hell, and shulde haue had them always subdued vnto hym. And

therfore syth the dyuell hym selfe dyd perfytely knowe, that our sauiour Jesu Christe, expressed in all his lyfe moste exacte, and most perfyte obedience vnto the lawes, and wyll of god, and so fulfylled and satisfied the same in euery poynte, to the vttermost, that there coude neuer be foūde vntrewth, or deceyte in his mouth, nor any spot or blot of fylthines or impuritie, in any parte of all his lyuynge, and yet that not withstandynge (knowynge hym to be a veray naturall man) laboured, procured, & caused the iewes to kyll this innocent Christe, & to put hym vnto most sharpe and bytter deth, contrary to all equitie & iustice, and al to the entent that he might after his sayd deth, haue Christe with hym downe into hell, as one of his captiues, and so there to exercise his tyranny vpon hym, lyke as he had done ouer all other men, from the begynnynge of the worlde, vntyll that tyme: No doubte, but the dyuell in this doynge, dyd extreme and manyfest wronge, and vtterly exceded the lymyttes of the power gyuen vnto hym. And therfore god consyderyng this hygh presumption and malice of the dyuell, and this intollerable abuse of his sayd power, dyd sende his onely begotten sonne downe into hell, there to cōdempne the dyuel of this extreme
Rom. 8. iniquitie, and to conquere, to spoyle, and depryue hym, not onely of the possession of all the soules of the ryghtuous men, whiche by his crafte and subtilitie, he had before reduced & brought vnder his dominion: but also restrayned hym of the power, and auctorite, whiche he by dethe, & hell, had ouer mankynde. All whiche thynges Christe dyd not by the myght of his godly power onely:

but

but for and vpon this iust and reasonable cause, gyuen vnto hym on the behalfe of the dyuell, whiche for the causes aforesayd, moste worthily deserued to be serued so.

In the.vi. Article thre thynges be specially to be noted, and remembred. Fyrst, that in the person of Jesu Christ, there was and is conioyned, and vnited togyther inseparably bothe the nature of god, and the nature of man. And that by reason of this indissoluble vnitie of these two natures, holy scripture vseth somtymes to attribute and gyue vnto the same person of Christe those thynges, whiche do appertayne vnto his humanytye, although the same can not be verysied in hym, as touchyng his godheed. And therfore although Christ, as touchyng his godheed, was euer present in heuen, and was euer equall in glory with his father: Yet forasmoche as concerning his manhode he was neuer in heuen, nor dyd neuer syt there endewed with suche power and glory before this his ascension, therfore it is sayd trewly in this Crede, that Christe ascended into heuen, and that almyghty god the father dyd, at his sayd cõmynge thyther, set hym there vpon his ryght hande. ¶ Secondely it is to be noted, that this ascension of Christe into heuen was not onely veray necessarye: but also moche profytable for all true christen men, and that for many causes. One is, for that Christe declared therby veray manyfestly, that he was not onely man, but that he was also veray god. And therfore it foloweth in this article, He sytteth on the ryght hande of his father, not as inferiour in godhed, but as equal vnto him. An other is, for

The notes of the.vi. Article.

that he hath ben euer syth that tyme our contynuall aduocate and sollicitour vnto god his father, accordynge to the sayinge of saynt Paule, wrytynge vnto the Hebrues, where he sayth in this maner, Christe ascended into heuen, to thintent he shulde euer appere, and euer be present in the syght of god, as a mediatour, & intercessour for vs. And in an other place also he saith, Jesus the sonne of god dyd penetrate & ascende aboue all the heuens to be our great bysshop. wherfore let vs fermely and stedfastly beleue, that we haue a great bysshop in heuen, that is to saye, a great and a perpetual mediatour & intercessour for vs. And that the same our bisshop is not only of such infinite myght & power, that he is fully hable to sauc al them that wol inuocate & beleue in god the father by hym: but also that he hauynge perfyte knowlege of al the infirmities of our flesshe and mortalitie, & hauynge tasted by experience in his owne body all the tentacions of the same (synne onely excepted) he woll also gladly & wyllyngly haue pitie & cõpassion of vs, & woll be alwayes redy to saue vs. wherfore let vs put our hole trust and cõfidence in hym. And so let vs boldly go by prayer, & inuocatiõ vnto the throne of grace, that we may obteyn mercy, and fynde grace & fauour, helpe, succour, and cõforte in tyme of our nede, & necessitie. And saynt Johñ the Apostle also wryteth cõformely hereynto in his first epistle, where he sayth, I exhorte and praye you good christen people, flee from synne, and synne no more. Notwithstandyng if any of you shal fortune to commyt any deedly synne, yet let hym consyder & remembre that Jesu Christ, whiche fulfylled al iu-

Hebr. 4.

1. Ioan. 2.

stice

ſtice for vs, and by the ſacrificing, and offeryng vp of his precious blode made due ſatiſfaction, and propiciation vnto god his father, not onely for all our ſynnes, but alſo for the ſynnes of all the worlde: is now our continual & perpetual aduocate, our patrone & defendour before the throne of his father, and maketh continual interceſſion and prayer for the remiſſion of all our ſynnes.

An other cauſe is for that if Chriſte had not aſcended, we ſhulde haue lacked all the graces & gyftes of the holy gooſt, whiche be neceſſary for the paſſynge of this tranſytory lyfe, to the pleaſure of god, and to thatteynynge of euerlaſtynge lyfe in an other worlde, accordyng to the ſaying of Chriſte, ſpeakynge vnto his Apoſtles, in this maner, I tell you trouth, it is expedient, and neceſſary for you, that I ſhal aſcēde vp into heuen. For ſurely if I ſhulde not aſcende, the holy gooſt ſhall neuer come vnto you: and contrary if I do aſcēde into heuen, than woll I ſende hym immediately vnto you. And whan the ſayd holy gooſt ſhall come, than ſhall he reproue, & condemne the worlde, & the diuel for their ſynne & iniquitie, and he ſhall fully inſtruct & teache you all trouth &c.

Thyrdely it is to be noted, that although it be ſayd in this Article, that Chriſt is our onely mediatour and interceſſour, yet therby is not excluded the interceſſion of the holy ſayntes, whiche be nowe in heuen, or hereafter ſhall be: neyther yet the interceſſion of the miniſters of Chriſtis churche, or of any the holy membres of the ſame, whiche be lyuynge here in this worlde. But we muſt knowe for certeyn, that all the membres of Chriſtis churche, whether they be departed this

lyke, or yet lyuing here in the worlde, be al knytte and vnited togyther in perfyte charitie, and eche dothe care and praye for other continually vnto almyghty god, and that Christe beinge heed of the same body, is aduocate and intercessour for them all, lyke as it is more at large declar d in the tenthe Article of this Crede.

The notes of the. vii. Article.

In the. vii Article it is to be noted, that lyke as the worlde had ones a begynnynge, so shall it ones also haue an endynge. And that vpon the same extreme or last daye of the worlde, Christe shall come with glorye, as the supreme & hyghest iudge, and shall holde an vniuersall or generall iudgement, in the whiche all the people of the worlde, that euer was, or euer shall be, shall appere before hym, there to receyue their fynal sentence and iudgement, some of euerlastyng saluation, and some of perpetuall damnation.

It is also to be noted, that this article was for great consyderations added immediately, & conioyned vnto the former Articles, specially to the intent that no man shulde in his lyfe tyme presume vpon the sayd benefytes of Christe, or take occasyon of carnall libertie or securitie, and so lyue without hauynge any feare to transgresse, or regarde to obserue the commaundementes of god: but rather that euery good christen man shulde in euery part of his lyfe haue a continuall remembrance, and respecte vnto that last daye of iudgement, and so be in contynual feare, to commyt any thynge contrary to the wyll of god, for the whiche he myght deserue to haue the sentẽce of euerlastyng damnation pnounced vpon hym. For this is certaynly true, that at that daye euery man

ey man ſhall be called to make a ſtrayte accompt of his lyfe, and ſhall be than fynally iudged euen accordynge to his owne propre workes, good or badde, done in his lyfe tyme. That is to ſay, if in his lyfe tyme he dyd beleue in his hart, and profeſſe with his mouth the ryght beleefe and fayth of Chriſte, and accordynge vnto the ſame fayth dyd expreſſe in his outwarde workes ſuche obedience vnto the lawes of god, as he requireth: he ſhall be iudged to haue euerlaſtynge lyfe for his rewarde. And contrary, if in his lyfe tyme he had not this ryght fayth, and beleefe in Chriſt, or hauynge opportunitye, dyd not expreſſe this obedience, but tranſgreſſed the lawes of god, and ſo dyed without repentaunce, although he pretended and ſayd, that he beleued neuer ſo moche, and truſted in Chriſtis benefites neuer ſo moche, yet ſhall he be iudged and condempned to the euerlaſtynge paynes of hell.

In this Article it is further to be noted, that lyke as there is nothynge more certeyn vnto vs, than that we be all mortall, and ſhall ones dye, and yet no man lyuing knoweth the tyme, whan he ſhall dye: Euen ſo there is nothyng more certayne, than that this day of iudgemēt ſhall ones come, and yet the howre and the tyme whan it ſhall be, is hydden and kepte ſecrete from the knowlege of all men and aungels, and is reſerued to the onely knowlege of god. whiche thyng procedeth of his onely goodneſſe towardes vs, and is done to thintent we ſhulde alwayes here in our lyfe tyme flee from ſynne, and employe all our hole ſtudy, and endeuour, to walke in the wayes of god, that is to ſaye, in ſuche faythe,

hope, and charitie, as god requireth of vs, and so prepare our selfe, & order our liuing towardes god, that we may be in a redynesse at all tymes, whan so euer it shall please god to call and sommon vs to appere before hym in the sayd generall iudgement, there by his mercy and goodnes to receyue the crowne and rewarde, whiche he promysed vnto all them that do feare hym, and loue hym, and walke in his wayes.

It is also to be noted in this Article, that lyke as the lyghtenynge cometh from heuen sodeynly vnloked for, & in one instant, or moment casteth lyght ouer all: euen so this seconde aduent or comynge of Christe, and his generall iudgement shall come sodeynly, and at suche tyme as the greatteste parte of the people of the worlde shall feare or loke for nothyng lesse than for that day. Trouth it is, that god shall sende many greate & euydent sygnes and tokens before the sayd comyng of Christ, to admonysshe and warne therby his electe people of his sayd aduēt or comyng: not withstanding the same sygnes shal not be so euident, but that the greatest parte of the people of the worlde, shall take and repute them for no suche sygnes. But lyke as in the tyme of Noe, that holy Patriarke, the people of the worlde, whiche then were, wolde not be induced to beleue or thynke, that god wolde euer sende any suche general flode, to drowne vp all the worlde, as the sayd Patriarke shewed them of before, and so vpon truste therof contynued forth styll after theyr olde accustomed maner and facion, lyuynge in all fylthynes and abhomination, vntyll the sayd flode came in dede, and so oppressed them

Matth. 24. Marc. 13. Luc. 17.

Gene. 7.

them ſodeynly, whan they were in the myddes of all theyr bely ioye, and drowned them all that euer was, excepte onely the ſayd Patriarke, and ſeuen others, whiche ſomwhat before the commynge of the ſayd flode, entred into the ſhyppe, made for that purpoſe, and ſo ſaued theyr lyues: Euen ſo at Domiſdaye, and longe before, the greatteſt parte of the people of the worlde ſhall lytel or nothing regarde the ſayd ſygnes, whiche god ſhall ſende as tokens before Domiſday, but ſhall rather mocke them, and attribute them vnto other cauſes, and ſo buyldynge theyr fayth and tryſte therupon, ſhall gyue them ſelfe holly vnto carnall and bodyly luſtes, to couetouſenes and fraude, to vayngloryе and ambition, and to all other the workes of the fleſſhe, and ſo ſhall contynue therin without repentaunce, or thynkynge of the ſayd laſt daye, vntyll the ſelfe ſame houre that Chriſt ſhall come hymſelfe in perſon, and call them ſodeynly, to come & appere before his preſence, to receyue theyr iudgement.

In the. viii. Article it is ſpecially to be noted, that not withſtandyng any thynge conteyned or mencioned therin, yet we muſt conſtantly beleue in the ſeconde perſon in trinitie, accordyng as it is declared in the former Articles in all poyntes, that is to ſay, that our ſauiour Jeſu Chriſt, hath merited haboundantly, and at the full, not onely cleane remiſſion of all our ſynnes, but alſo our perfyte redemption and deliuerance from all the captiuitie, and thraldome of our ſpirituall ennemies, and alſo our perfyte recõciliation vnto the fauour of god, and our perfyte iuſtification and ſaluation, and that his deth and his blode is the onely

The notes of the. viii. Article.

onely and sufficient price, and valour, and the iuste satisfaction for all the synnes of the worlde. And that he is the onely meane and hygh waye, wherby christen men do and must come vnto the father, and that he is our onely aduocate and patrone in heuen, by whom all the heuenly gyftes of the holy goost, and what so euer els is, or can be necessary, or requisite to thatteynyng of euerlastynge lyfe, is conferred, and gyuen vnto vs. And therfore where as in this. viii. Article our sanctification, our iustification, our incorporation into the body of Christe, our gouernaunce, and all the other gyftes and graces, wherwith christen men be endewed, be attributed vnto the worke of this holy spiryte, it is to be vnderstanded. Fyrst, that lyke as Christe is the autour, the meane, and the veray hygh waye to come vnto god the father: so is this holy spiryte the veray conductour, the guyde, the directour, and the gouernour to bryng vs into the same hygh waye, and to minister vnto vs not onely alacritie and strengthe to walke and runne therin, but also perseuerance to contynue in the same, vntyll we shall come vnto our tourneys ende.

Seconde, that the peculiar office and operation of this holy spirite is to reuele, and teache vs the mysteries of Christis blode and his passion, and howe he is our onely lorde, our sauiour, and redemer: and so to bryng vs into the right knowlege of all these benefites, that Christ hath done for vs. For surely, if this holy spirite shulde not by his worke illumyne & lyght our hartes, with the knowlege of this trouth, all the merites and benefites of Christ, shulde be perpetually hydden

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from our knowlege, and we shulde neuer beleue in Christe, but shulde be lyke iewes and turkes, whiche knowe not Christe, and so we shulde neuer be made participant of Christis merites, nor they shulde neuer be applyed vnto vs.

Thyrdely, that it is also the peculiar function or office of this holy spiryte (after we be inspired, and perfytely instructed in the sayd knowlege) fyrste to purge and purifie our hartes by this fayth and knowlege, from the malyce and fylthynes of synne, and afterwarde to stirre, inflame, and rauysshe our hartes, and to make vs able, gladly and thankfully to embrace and receyue the sayd benefytes, and so to kepe them, to vse them, and to dispose them to our owne welthe, and to the edifienge and profyte of our neyghbours. And fynally, to comforte vs, and to be vnto vs in maner as a certayne pledge, or an ernest peny, to assure and warraunt vs, by trewe and infallible tokens, that we be in the fauour of god, and his owne chyldren by grace and adoption, and the ryght enherytours of heuen. And forasmoche as this holy spirite, beinge sente and procedynge from the father and the sonne, to dwell and inhabite in our hartes, worketh in vs all these effectes: holy scripture dothe worthily attribute vnto hym our sanctification, our iustification, and all the other benefytes, whiche Christe by his passion hath meryted and deserued for vs. whiche neuertheless be also the workes of the hole Trinitie, and be not to be separated in any wyse, although scripture commonly dothe attribute them vnto the holy goost, as it dothe attribute power vnto the father, and

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wysedome vnto the sonne, whiche neuer the lesse be cõmune vnto all thre.

The notes of the.ix. Article.

In the.ix. article many thinges be to be noted. Fyrste that this worde Churche, in scripture is taken somtyme generally for the hole congregatiõ of them that be chrystened, & profesſe Chrystis gospell: And somtyme it is taken for the catholyque congregation, or nombre of them onely, whiche be chosen, called, and ordeyned to reigne with Chryste in euerlastynge lyfe.

Matth. 13. Matth. 25. Act. 20. Matth. 3. Luc. 3. 2. Tim. 2.

Secondē it is to be noted, that the churche in the fyrste signification is in scripture compared somtyme vnto a feelde full of good corne and noughty wedes mingled togither, and somtymes vnto a nette full of good fysshe and badde, and somtymes vnto a flocke of shepe and gotes gathered togither in one folde, and somtymes vnto the threlshynge flower of almighty gōd, wherin is cōteyned corne and chaffe bothe togyther, and somtymes vnto a great mans house, in the whiche be some vessels or instrumētes of golde, some of syluer, some of tree, some of erthe, some to be had in honour & price, and suche as wol neuer be corrupted and putrified, and some to be had in contempte, and to serue onely for vile vses.

Thyrdely it is to be noted, that by these parables & certayne suche other rehersed in scripture, is signified that among them, whiche be chrystened, and do profesſe Chrystis gospell, and lyue in the cōmune societie & cōmunio of the sacramētes of the churche: dyuers be in dede the very quicke and lyuyng membres of Chrystis mistical body, & shall reigne euerlastingly with hym in honour. And that the congregation or societie of them is

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the very felde, and they be the very good corne or sede, whiche Christ hym selfe dyd sowe. And dyuers be in dede chaffe, or stynkynge and noughty wedes, sowen by the dyuell, noughty fysshes, stynkynge and bareyn gotes, vessels dispised, or instrumentes prepared to euerlastynge fyre, that is to saye, they be the veray membres of the synagoge of the dyuell, and not the lyuynge membres of Christis mysticall body.

By these parables also it is signified, that in this present life, these two sortes of people, good and badde, be contynually myxted and myngled togyther in the churche, as it is taken in the first signification. And that the sayd membres of the synagoge of the dyuell, so long as they growe in the same felde, wherin the good corne groweth, that is to saye, so longe as they do in outwarde apparaunce professe the same fayth of Christe, whiche the very membres of Christis churche do professe, and do consent & agree with them outwardly in the doctryne of the gospell, and in all other thynges appertaynyng vnto Christis religion: they must be accepted and reputed here in the worlde, for the veray membres of Christis mysticall body, and that they ought not ne can be disseuered from them, vntyll the day of iugement. At whiche tyme the shepearde shall diuide the shepe from the gotes, and the mowers shall trye and clense the corne from the wedes and chaffe, & so shall bringe the corne into the barne, and cast the chaffe and the wedes into the fyre, there to burne perpetually.

Of the churche also in this first maner of signification scripture meaneth, where it sayth, that abho- Daniel. 9. Matt. 24.

abhomination shall sytte in the holy place, and that there shall aryse in the churche horryble errours, and false prophetes, whiche shall worke suche wonders, that the elect people of god, shall be almoste seduced with them. For surely not onely the wicked people, which be mingled with the good in the church, as it is taken in this first maner of signification, do and shall cõmytte infinyte errours and impieties, but also the good people, & suche as be the very mẽbres of Chriſte, do & shal erre ofttymes as men, and ofttymes do & shall decline for a season, from the right way.

Fourthly it is to be noted, that of the churche, as it is taken in the seconde maner of signification, It is sayd in scripture, that she is the heuenly Hierusalem, the citie of god, the temple or habitacle of god, the house of god, builded vpon a stone, the onely doue, the onely beloued of god, the garden mured rounde aboute, the fountayne enclosed, the well of lyuely water, the paradyse full of frupte, our holy mother, the gloriouse espouse of Chriſte full of all beautie, without spot or wrincle, the misticall body of Chriſte, the seate or pyller of trouth, the golden vessell in the noble mans house, whiche shall neuer corrupte or putrifie. All whiche sentences, & diuers suche other, spoken in scripture of the churche, be to be referred, & verified of the churche in the seconde signification. And fynally in this signification also the .ix. Article of our Crede is to be vnderstanded. For surely it is necessary for our saluation, to beleue that that churche, or congregation, whiche conteyneth the very quicke and lyuynge membres of Chriſtis mystical body, and whiche

Hebr. 12.
Apoca. 21.
2. Cor. 6.
1. Timo. 3.
Matth. 5.
1. Petr. 2.
Ephe. 2.
Cant. 6.
Cant. 4.
Galat. 4.
Ephe. 5.
1. Timo. 3.
2. Timo. 2.

shall

ſhall reigne euerlaſtyngly with hym in heuen, is all holy, and catholyke: and that lyke as it hath ben euer in the worlde, and yet is, ſo it ſhall contynue for euer, and for euer is, & ſhal be vnto the worldes ende ſpiritually and inwardly renewed, quickened, gouerned, iuſtified, & ſanctified with the preſence, & ſpirituall aſſiſtence, and gracis of the holy gooſt, and inwardly ſhall be connected and vnited togither in one godly conſent in charitie, and in the true doctryne of Chriſte.

And for confirmation hereof, it is alſo further to be noted & conſidered, that it is not onely very neceſſary for all true chriſten men, to lerne and knowe the certayne notes & markes, wherby the very true church of Chriſt is diſcerned from the churche, or congregation of the wycked, whiche god hateth, and alſo what is the principall cauſe, wherby they be made to be the very quicke membres of the churche of Chriſte: but it is alſo one of the greatteſt comfortes, that any chriſten man can haue, to beleue & truſt for certeyn, that there is ſuche a congregation, whiche conteyneth the very lyuely membres of Chriſtis myſticall body, and that he is a membre of the ſame congregation. Specially conſyderynge the great and excellent promyſes, whiche Chriſte hym ſelfe hath made vnto the ſayde congregation, beinge his owne myſticall body, and his owne moſte dere and tenderly beloued eſpouſe.

And for theſe cauſes and conſyderations, and ſuche other, it is (no doubte) to be thought, that this nynthe article was added and put into this Crede, ſpecially and principally to deſcriue and declare the churche, as it is taken in the ſayd ſe-

conde maner of ſignification.

Fyrſtely it is to be noted, that after the mynde of certeyn interpretours of ſcripture, the quicke and lyuynge membres of the holy and catholyke church, or congregatiõ, be of two ſortes, wherof the one parte is all redy departed this lyfe in the ſtate of grace, & is called the church triumphant, forasmoche as after their victory, they do or ſhal triumphe in ioye & felicite in heuen. The other is all thoſe true chriſten people, whiche do and ſhal lyue here in this worlde, dayly and contynually fyghting in Chriſtis batayle, & for Chriſtis ſake, agaynſt their ſpiritual ennemyes, the worlde, the dyuell, and the fleſſhe: and for that cauſe, is called the militant or fyghtynge churche.

Sixtly it is to be noted, that although the lyuely membres of this militant churche, be ſubiecte to the infirmities of their fleſſhe, & fall oftetymes into errour & ſynne, as was ſayd before, yet they alwayes in ſcripture be called holy, as well becauſe they be ſanctified in the bloode of Chriſte, and profeſſyng in their baptiſme to beleue in god, and to forſake the diuel and all his workes, they be conſecrated and dedicated vnto Chriſte: as alſo for that they be from tyme to tyme purged by the worde of god, and by fayth, hope, & charitie, and by the exerciſe of other vertues, and fynally ſhall be endewed with ſuche grace of the holy gooſt, that they ſhall be clerely ſanctified, and purified from all fylthyneſſe, and ſhall be made the glorioule eſpouſe of Chriſte, ſhynynge in all cleannes, without haunynge any ſpotte, or wrynckle, or any other thynge worthy to be reprehended.

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In the.x. Article it is to be noted that dyuers interpretours of holy scripture do dyuersely interpretate the fyrst parte therof, that is to saye, cõmunion of sayntes. For some of them do referre it vnto the.ix. Article, and do take it as a clause added to declare & explane what is signified by these wordes, the Catholyque churche, and so they do conioyne this clause with that that wente before in this sense, I beleue that this catholyque churche is the cõmunion, that is to saye, the multitude or the cõminaltie, or the cõmune welthe of sayntes onely, that is to saye, of those which be vnder the kyngdom of Christ, and be gouerned & sanctified with his holy spirite, and be prepared to come to euerlasting lyfe. And some interpretours do diuide the said clause from the.ix. article, & do conioyne it with the article that foloweth, that is to saye, Remission of synnes. Nowe these doctours whiche be of this opinion, do also diuersely expoũde the said clause of cõmuniõ of sayntes. For some of them do take it to signifie the cõmune vtilitie & profyte, which al the mẽbres of Christis body do receyue by the cõmune merites, suffrages, & prayers of the hole churche. And some do expounde & take it for the cõmuniõ of the sacramẽtes of the church, which be cõmune vnto all men, be they ryche or poore, free or bonde, yonge or olde, if they be conteyned within the vnitie of this churche. And some do take & expoũde it to signifie that vnitie, which is betwene Christe & al true christen men, that is to say, betwene the heed and his mistical body. And for asmoche as by the cõmunion & participation of the sacramẽt of the altare, we be inserted into

The notes of the.x. Article.

the body of Christ, and so we be incorporated in Christ, and Christ in vs: therfore some interpretours wil take, that by this clause is signified, the sacramēt of the altare. And some doctours do expounde it to signifie that treasour of the church, whiche is cōmune equally vnto all the mēbres of the same. And those doctours, whiche be of this opinion, do interpretate that treasour to be nothynge els, but the grace, that is to say, the mercy, the goodnes, and the fauour of god in this worlde, and glorie in the worlde to come. They saye also that this grace of god, is the commune treasour of all the electe people of god, & that our pouertie is so extreme, that of our selfes, without this grace, we shulde be vtterly nothynge. They saye further, that the effecte and vertue of this grace is, to make vs able to rise from synne and flee from synne, to worke good workes, to receyue the rewarde of euerlasting glory, to haue and retayne the true sense and vnderstanding of holy scripture, & to endue vs with christen fayth, hope, and charitie. Fynally they saye, that this grace worketh al those effectes in the elect people of god, by two speciall instrumentes, whiche be, the worde of god and his sacramentes. And for asmoche as bothe the worde and the sacramētes haue all theyr efficacy by and through the myght and operation of the holy goost, and forasmoche also as this holy goost, dwelleth & abydeth onely in the catholyke churche, and in the membres of the same, and worketh none of these effectes out of the churche, they thynke that by this clause, Cōmunion of sayntes, is ment here the treasour of the church: And that this treasour is nothyng

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els, but the holy goost hym selfe, and his graces, wherby and by the worde of god and his sacramētes we atteyn remission of synnes, lyfe, light, trouthe, iustice, eternall peace, rest, tranquillitie, and helthe, so long as we be not disseuered from the vnitie of this catholyke churche, but do remayne therin as lyuely membres of the same.

In this article it is also to be noted, that remission of synnes is the fynall cause of all the hole hystorye of Christe, and of all the workes that euer he dyd, or suffred for our sakes, and our redemption, and also the speciall fruyte & profyte, whiche true christen men do receyue therby. For surely Christe became man, and was borne, crucified, deed, and rose agayne to lyfe, and ascended to heuen, to the ende and entent to meryte and deserue for vs remission of all our synnes, for almoche as it was impossible for vs to haue obteyned the same, by any other meanes. And the trouth is, that we can by no meanes be made parttakers of this meryte of Christe, oneles we shal first fermely and stedfastly beleue in Christ, and that he is the onely sufficient auctour, causer, and worker of remission of all our synnes. To the atteynynge of whiche fayth, it is also to be noted, that Christe hath instituted, and ordeyned in the worlde, but onely two meanes and instrumentes, wherof the one is the ministration of his worde, and the other is the administration of his sacramentes instituted by hym, so that it is not possible to attayne this fayth, but by one or bothe of these two meanes, as shall be here after declared.

The ſacrament HERE FOLOVVETH THE ſeconde parte of this treatiſe, conteynynge the declaration of the ſeuen ſacramentes, and firſt of The ſacrament of Matrimonye.

AS TOVCHYNGE the ſacrament of Matrimonye, we thynke it conuenyent that all byſchops and preachers ſhal inſtructe, and teache the people, cõmytted vnto theyr ſpirituall charge, Firſt how that almighty god, at the fyrſt creation of man in paradiſe, conſyderynge of his infinyte wyſedome and goodnes, howe neceſſary it was to couple & conioyne man and woman togyther in mariage, aſwel for their mutual ayde & cõfort, & for the preſeruation & cõtinuance of mankynde in lawfull ſucceſſion, as alſo that the ſame generation myght after the fall of man be exerciſed ppetually vnto the worldes ende without ſynne or offence towardes god: dyd not onely than and there conioyne Adam and Eue togyther in mariage, and inſtituted the ſayd ſacrament of matrimonye, and conſecrated and bleſſed it by his holy worde: but alſo deſcriued the vertue and efficacie of the ſayd ſacrament by the mouth of Adam. who beinge inſpired with the holy gooſt, whã he was by god conioyned in mariage with Eue, ſpake theſe wordes folowynge: Lo nowe theſe bones and fleſſhe of Eue my wyfe be formed

Gene, 2.

med and made of my bones & flesshe. And therfore euery maryed man here after shall for his wyfes sake vtterly leue and forsake his father and mother, and shall adhere and cleue vnto his wyfe onely, and the husbande and the wyfe shall be two in one flesshe, and in one body.

By whiche wordes it is ment, that by the vertue and efficacie of matrimonye ryghtfully, and by the auctoritie of god contracted, the man and woman, which were before two bodyes, be now vnited and made to be one body durynge theyr lyues, so that the husbande hath no power of his owne body to vse the same as him lust, and with whom hym lyketh: but it is his wyfes, and with her onely he may vse the acte of matrimonie. nor the wyfe hath any power of her owne body, to vse it at her lust, or with whome her lyketh: but her body is her husbandes body, and with hym onely may she vse thacte of matrimonye. And therfore the sayd two persones, so conioyned, may not be afterwarde diuided for any affection to father or mother, or for any erthly thynge in the worlde: but eche must adhere and cleaue to other, for asmoche as they be nowe two persons in one flesshe, and in one body.

Seconde, howe that almyghty god repeted and renewed agayne his sayd institution of matrimonye, and sanctified and blessed it with his holy worde immediately after Noes floode. At whiche tyme, beinge all the people of the worlde perished and distroyed with the generall deluge, (excepte the sayd holy patriarke Noe, his chyldren, and theyr wyues, which were than only by goddis hygh prouidence and goodnes towardes

mankynde preſerued and lefte on lyue) God cal-
lyng them out of the arke, ſayd vnto them theſe
wordes: Growe you forth now and increaſe by
contynuall generation, and be you multiplied in
continual ſucceſſion, & fulfyll you the erth agayn
with your ſede lawfully procreated in matrimo-
nye, accordynge as I haue inſtituted the ſame.
This lawe and cõmaundement of matrimonye,
thus repeted & gyuen agayne by god vnto Noe &
his children, although it was ſufficient cõmaun-
dement and inſtruction vnto them, and all theyr
poſteritie how to vſe the ſame in all puretie, and
cleannes to goddis pleaſure, & his good conten-
tation: yet god percepuyng the naturall inclina-
tion of man to malice and ſynne, dyd afterwarde
further explicate and eſtablyſſhe the ſame by his
Leuiti. 18. et. 20. other lawes wrytten. wherby god phibited, that
any matrimony ſhulde be made betwene the fa-
ther & the doughter, the mother & the ſonne, the
brother and the ſiſter, and betwene diuers other
perſones, beinge in certayne degrees of conſan-
guinitie & affinitie. whiche lawes of prohibition
in mariage, although they were not by expreſſe
wordes of god declared at the fyrſt inſtitution of
matrimony, ne yet at this ſeconde repetition of
the ſame, made vnto Noe: yet vndoubtedly god
had engraued and enprinted the ſame lawes in
the harte of man at his firſt creation. And for as
moche as in longe continuaunce and proceſſe of
tyme, the naturall lyght and knowlege of man
was almoſte by ſynne and malyce extincted, or at
the leaſt ſo corrupted and obſcured in the moſte
parte of men, that they coulde not percepue and
iudge, what thynges were of their owne nature

noughty

noughty and detestable in the sight of god, ne yet howe farre that natural honestie and reuerence, which we owe vnto suche persons, as be nere of blode, or of nere alliaunce vnto vs, was extended: god cõmaunded his prophete Moyses to promulgate, and to declare by his worde vnto the people of Israell, the sayd lawes of prohibition of matrimony in certayne degrees of consanguinitie & affinitie, whiche be specially mencioned in the boke of Leuiticus. And cõmaũded also Moyses to declare, vnto his sayd people, that not onely they: but also all other the people of the worlde, were as moche, and as strayghtely bounden to the contynuall obseruation of the same lawes, as they were vnto the other morall lawes of the tenne commaundementes. Leuiti. 18. et. 20.

Thyrdely, that this coniunction betwene man and woman in matrimonye, was instituted by god, to the intent therby shulde be signified and representeed, or rather prefigurated & prophecied before, not onely the pfyte, and indissoluble coniunction and vnion of the nature of god with the nature of man (whiche was fulfylled, whan the seconde person in trinitie descendynge from his father, dyd take vpon hym the very forme & substance of our nature, and so those two natures were vnited and knytte togyther in one person) but also to thintent there shulde therby be signified & representeed the lyke coniunction or societie in perfyte and indissoluble loue and charitie, betwene Christe and his churche, that is to say, the congregation of al christen people, whiche be the veray mysticall body of Christe, and Christe the onely heed of the same. And this to be true, saynt

Ephe. 5.

Paule hym selfe confirmeth in the. v. chapiter of his epistle vnto the Ephesians. In whiche place the apostle mynding to proue and persuade, that all women being maried, ought to loue, to reuerence, to honour, to obey, and to be subiecte vnto their husbādes in al thinges, euen as the churche is subiecte vnto Christe, And lykewyse that all husbandes ought, and be bounde to loue theyr wyues, euen as they loue theyr owne selfes and theyr owne bodyes, and euen as Christe loueth the churche his espouse and his owne body: He bryngeth in the fyrst institution of matrimonye, as it was ordeyned by god in paradise, and alleageth the wordes of god, pronounced by our fyrst father Adam, as they be before rehersed. Upon whiche wordes the apostle inferreth and sayth, This coniunction of man and woman togyther in mariage, wherby they are knitted, vnited, and made all one flesshe & one body, is the sacrament, that is to saye, the fygure, the signification, the mysterie, or the prophecieng before of that great and merueylous coniunction, whiche is betwene Christe & his churche. For lyke as by the vertue & efficacie of this fyrst institution of matrimonie, the husband and the wyfe be made to be but one body, wherof the husbande is the heed: Euen so the loue and charitie of Christe, towardes his espouse the churche dothe knytte, vnite, conglutinate, and make Christe & his churche to be but one body, wherof Christe is the veray heed. By the whiche wordes of saynt Paule it appereth, not onely what is the vertue & efficacy of matrimony, in the vniting & incorporating of two bodyes in one: but also that it was instituted by god,

god, to signifie this other coniunction, whiche is betwene Chriſte and his churche. And that this coniunction betwene Chriſte and the churche is the verey ſelfe thynge, whiche was prophecied, ſignified, & repreſented by the other coniunction of man & woman in mariage. For though ſaynt Paule vſed in this place other argumentes and perſuacions, taken of the lawe of nature, to induce maried perſones the one to loue the other (ſayinge that men naturally do loue & nouryſſhe theyr owne bodyes, and theyr owne fleſſhe: and that it is agaynſt nature, that a man ſhulde hate his owne fleſſhe) yet ſurely he thought, that this was the reaſon of moſte efficacie, to perſwade his ſayd purpoſe, That is to ſaye, that all huſbandes and wyues ought ſo to vſe them ſelfes, the one vnto the other, that theyr matrimonye, and all theyr worckes and affections in the ſame, myght & ſhuld correſponde, and be conformable & lyke in all poyntes vnto that moſte holy thynge, whiche is ſignified & repreſented therby, that is to ſaye, vnto that ſpirituall coniunction, whiche is bytwene Chriſte and his eſpouſe the churche. And that therfore ſpecially the man ought and is boũde to loue his wyfe, and the wyfe to loue & obey her huſbande in all thynges, leaſt by doing the contrary, they ſhulde alter and ſubuerte the inſtitution of god, and make the figure al vnlike vnto the thynge, that is ſignified therby.

And ſo by theſe wordes and reaſons of ſaynt Paule it is euydent, that concernynge the ſacrament of matrimonye, his ſentence and doctryne was, that the ſame was inſtituted by god at the fyrſte creation of man, to ſignifie that inſepa-

separable coniunction and vnion, whiche is betwene Christe and his churche.

Item we thynke it conuenient, that al byshops and preachers, shall instructe & teache the people cõmitted to their spiritual charge, that although this sacrament of matrimony be no newe sacrament instituted in the newe testament, but instituted by god, and consecrated by his worde, and dignified by his lawes euen from the begynning of the worlde, and before any other of the sacramentes were instituted in the newe testamẽt, as was sayd before: yet the truthe is, that Christe hym selfe dyd also accepte, approue, and allowe the said institution, as well by his worde, as also by his sondry workes and dedes, testifienge the same. In so moche that beinge ones inuited to
Ioan. 2. come vnto a certayne mariage, made in Cana a towne of Galilee, Christ vouchesaued not onely to come thyther, and there to honour the sayd mariage with his corporall presence, and with the presence also of his blessed mother, & his holy apostles: but there he began also by tournyng of water into wyne, first to worke miracles, and to manyfest his glorie vnto the worlde. And afterwarde in one other place, whan the pharisees
Matth. 24 came vnto Christe, and demaũded of hym, whether a man might lawfully be diuorced from his wyfe for any cause, Christe calling the sayd pharisees vnto the remembraunce of the fyrst institution of matrimony, as it was made at the first begynnyng, sayd vnto them, Remembre you not you pharisees, how that god, whiche created all thynges in the begynnynge, dyd also forme and create man and woman? And whan he had conioyned

toyned them togyther in mariage, he sayd vnto them these wordes: Propter hoc relinquet homo patrem & matrem, & adhęrebit vxorí suę, & erũt duo in carne vna. wherfore vnderstande you, ye phariſees, that syth man and woman conioyned in matrimony, be by goddis ordynaunce but one fleſshe and one body, it is not possible, that they shulde afterwarde be separated or diuorced one from the other. And vnderstande you also, that it is not lawful for any man to separate, and to diuide those persons asondre, whiche be by goddis worde, and his wyll and power, conioyned togither. And whan the phariſees, replieng thervnto sayd, And why than dyd Moyses cõmaunde vs to make a libell of diuorce agaynſt our wyfes, for what cauſe so euer we wolde, and so departe and separate our selfes from them? Chriſte answered them agayne and sayd, Moyses conſidering the induratenes & obſtinacy of your hartes, was content to permyt and ſuffre you so to do, for auoydyng of greatter myſchief and inconuenience, whiche might els haue enſued therof: All be it I saye vnto you, that it was not so at the begynnynge, that is to say, It is cleane contrary to the godly inſtitution, and naturall order and lawes of matrimony, as it was inſtituted by god at the begynnynge, that any man maried shulde diuorce hym selfe from his lawfull wyfe. And therfore I saye agayne vnto you, that who so euer dothe forſake his lawfull wyfe, oneles it be for adulterye cõmytted by her, and dothe marye an other, I saye, he cõmytteth adulterie in his so doing. And lykewyſe, what womã so euer dothe forſake her lawful huſbande, and mary another,

she also

ſhe alſo cõmytteth adulterye. And the man alſo that marieth her offendeth in lyke maner. And the cauſe hereof is, for that the bonde of lawfull mariage is of ſuche ſorte, that it can not be diſſolued, or broken, but by deth onely.

Theſe wordes of Chriſte euidently declare Chriſtis ſentence in the approbation of the inſtitution of matrimonye, made at the begynnynge of the world: And that it was Chriſtis wyll and cõmaundement, that all the people of god ſhulde folowe & conforme their doinges vnto the lawes of matrimony than made, and ſhuld obſerue the ſame in ſuche puretie and ſanctimonie, as it was fyrſt ordeyned, without ſeparation or diuorce, and that vnder the payne of damnation.

And here alſo two thynges ſpecially be to be noted. The one is, in that Chriſte ſayth, whome god conioyneth, man can not ſeparate. By the whiche wordes he declareth the infinite benignitie and goodnes of god towardes vs, in that, that he hath not onely conioyned our fyrſt progenitours Adam and Eue togyther in mariage, wherby he gaue vnto vs the original begynning of our procreation: but that he dothe alſo euer ſyth that tyme continually aſſiſt man & woman, and worketh with them in this coniunction of mariage, and as you wolde ſaye, is the very auctour, cauſer, & doer of all matrimonyes, whiche be lawfully contracted betwene man & woman. The other thynge to be noted is, in that Chriſte ſayth here vnto his diſciples, Non omnes capiũt verbum hoc: ſed quibus datum eſt, qui poteſt capere capiat. By the which wordes Chriſt ſemeth to exhorte ſuche as he ſhall endue with the grace

and

and vertue of continence, wherby they shall be able to abstayne from the workes of matrimonye, to contynue sole and vnmaried.

Item we thynke it cõuenient that all bysshops and preachers shall instructe & teache the people committed vnto theyr spirituall charge, that the sacrament of matrimonye dothe consist of two partes, lyke as the other sacramentes do, that is to say, of an outwarde and a visible signe, and of an inwarde & an inuisible grace. The outwarde signe is that outward contract, made by expresse wordes or other signes equivalent, declaring the consent betwene suche persons, as may lawfully and by thorder of goddis lawe, be ioyned togyther in mariage, whan the same persones do consent & promyse eche to other, to company togyther continually, duryng their lyues, without separation, and to cõmunicate eche to other the vse and office of their bodies, and all other their faculties & substaunce. The spirituall & inuisible graces, whiche the elect people of god (as wel in the tyme of the lawe of nature, as in the tyme of Moyses lawe, and also in the tyme of the newe testament) dyd always, & yet do receyue by vertue of this sacrament, be dyuers & sondry. whereof one is the dispensation, or grace of god, wherby the acte of procreation betwene man & woman, whiche is, as of it selfe and of his owne nature, damnable, is sanctified by the worde of god and this sacrament, that is to saye, is made pure, cleane, without spot of synne, and honourable. accordyng to the sayeng of saynt Paule, Honorabile coniugiũ in oĩbus, & thorus immaculat⁹. That is to say, the act of procreatiõ betwene man and Hebr. 13.

and woman in matrimonye is honourable, and acceptable afore god, & theyr bedde is vndefiled. An other is the grace, wherby the persones conioyned in matrimony do atteyn euerlasting lyfe, if they bryng vp theyr children in the true fayth and obseruance of Christis religion. accordynge to the wordes of saynt Paule, where he sayth,

1. Timo. 2. The woman was seduced & blynded by the serpent, and so synned deedly: but she shall be saued by procreation and bryngyng forth of chyldren, if the same do perseuer and cõtynue in fayth and loue towardes god, and in holynes, and in temperance in theyr outwarde actes and dedes. And as this is spoken of the woman, so it is also to be verified in the man, he doinge lykewyse as is required of the woman.

Fynally we thynke it conuenient, that all bysshops and preachers, shall diligently and from tyme to tyme exhorte and admonysshe the people cõmytted vnto theyr spirituall charge, to cõsider the thre speciall benefytes or offices, whiche belonge vnto the sacrament of matrimonye. And fyrst of all to consyder the thyng selfe, whiche is signified therby, whiche (as was sayd before) is the hygh, the myghty, and the incomprehensyble wyse of god, in the coniunction of Christe and the churche togyther, wrought by hym to our syngular benefyte & euerlastynge saluation. And that therfore the man and wyfe ought not onely to lyue togyther in perfyte vnitie and concorde: but also they ought to loue eche other as theyr owne bodies, and to vse the same in al cleannes, puretie, and honour, and not to defyle the same with the rages and lustes of any beastly or filthy

concu-

concupiscence of the flesshe, euen as Christe hym selfe loued, & dothe loue his espouse the churche, and suffred all afflictiõs and paynes to make her glorious, and voyde from all maner of spotte or wrynckle of vncleannes. And in this parte also it shall be well done, that the bysshops & preachers do repete ofttymes, and laye before the eyes of the people, as well the sayinges of saynt Paule before rehersed, as also the godly exhortation, whithe he maketh in his epistle vnto the Thessa-
loniens, where he wryteth in this maner. I pray 1. Thess. 4.
you bretherne, & instantly desyre you for our lorde Jesu Christis sake, that lyke as you haue herde heretofore of vs, howe and in what maner you shulde go forwarde and please god: so ye do procede in the same, and that after suche sorte & maner, that you may contynually profyte & increase therin. You remembre, I doubte not, what preceptes and cõmaũdementes I haue gyuen vnto you in tymes past, in the name of our lorde Jesu Christe. And nowe in lyke maner, & in his name also, I saye agayne vnto you, that the wyll and cõmaundemẽt of god is, that you shuld sanctifie your selfes, that is to saye, that you shulde abstayne from all maner of fornication, and that euery one of you shuld vse and kepe the vessell of his body in holynesse and in honour, and not in desyre of carnall concupiscence, lyke as the gentiles do, which knowe not god. And that no man shulde craftily compasse or circũuent his brother in fleshely lustes. For almyghty god taketh vengeance vpon al suche people, as do cõmyt any of those thynges. Knowe you also, that god hath not called vs vnto vncleanlynesse and fylthynesse

of lyke, but vnto holyneſſe and ſanctimonie. And therfore I do exhorte you all, and in the name of god cõmaunde you, to eſchewe all fornication & adulterie, all vncleane deſyres, and carnall concupiſcence, all fylthynes and vnpure lyuynge in fleſchely luſtes of the body. And I ſaye further, that who ſo euer deſpiſeth and breketh theſe my cõmaundementes: dothe not deſpyſe me, but he deſpiſeth god, for they be his cõmaundementes, whoſe ſpirite bothe you and I haue receyued.

Theſe wordes of ſaynt Paule be neceſſary to be declared ofttymes to the people, to the intent they may the better knowe the wyll & cõmaundemẽt of god, & alſo cõſidre & feare the great daunger of goddis wroth & vengeance, due vnto ſuch people, as do tranſgreſſe the godly inſtitution & lawes of this holy ſacrament of matrimony.

The ſeconde ſpeciall gyfte or benefyte to be conſydered in the ſayd ſacrament, is the fayth & mutuall promyſe made betwene the huſbande and the wyfe ioyned in lawfull matrimonye. wherby, and by vertue of the ſayd ſacrament, the perſons ſo lawfully conioyned, be bounde to conceyue certayne truſt and confidence, and certaynly to beleue, not onely that theyr ſayd ſtate and maner of lyuynge in wedlocke (beinge the ſame vertuouſely, and religiouſely, according to the lawe of god by them contracted & obſerued) is honourable, acceptable, and merytorious before god: but alſo that the knotte and bonde of matrimonye contracted betwene the ſayd pſons is made therby to be indiſſoluble.

Trouth it is, that if in any mariage it may appere, & be dewly proued, that there is ſuche lawfull

full impediment, that the same myght not at the begynnyng be cõtracted by thorder of the lawes of god & holy churche: In that case the churche ought and may diuorce the sayd persons so contracted, and declare that suche matrimony is vnlawfull, & the bonde therof to be of no strengthe or efficacie, bycause it was neuer good from the begynnynge. Not withstandynge in mariages lawfully made, and accordyng to the ordinance of matrimony prescribed by god & holy churche, the bonde therof can by no meanes be dissolued, duryng the lyues of the partyes, betwene whom suche matrimonye is contracted.

And in this parte also the people be to be taught, that who so euer goeth about to dissever hym selfe from the bonde of lawfull mariage, he goeth aboute, so moche as in hym lyeth, to diuorce Christe from his churche.

The thyrde special gyft or office to be considered & obserued in matrimonie, is the good & vertuous education & bryngynge vp of the chyldren begoten in the same. wherunto all maried men & women ought to haue a speciall regarde, & to folowe therin the exãple of Thobie, which taught his sonne euen frõ his infancie, to loue, to drede, & to feare god, & to flie & abstayne from al maner of synne, euen for goddis sake. For surely if the fathers and mothers be negligẽt in the good bryngyng vp of theyr chyldren in theyr youth, and so suffre them to fall into folyes and synne in defaute of due correction and chastisement of them for the same, no doubte they shall answere vnto god for it: as it appereth by the greate stroke and punisshement of god, whan he dyd sodeynly Thobi. 1.

1.Reg.4. stryke Elie the prieſt vnto deth, bycauſe that he, knowyng his childzen to do amyſſe, dyd not punyſhe them therfoze. And therfoze let all parẽtes employ their diligence, and buſy cure to educate, and inſtructe their childzen by all meanes in vertue & goodnes, and to reſtreyne them from vices by conuenient diſciplyne and caſtigation, accoz-
Pro.23. dyng to the ſaying of the wyſe man, withdzawe not the iuſte diſciplyne from thy chylde. Foz yf thou do ſo, he wyll fall into ſondzy inconueniences, and ſo fynally ſhall be but loſt and vndone. wherfoze ſpare not to chaſtyſe thy chylde with the rodde, and ſo doinge, thou ſhalte delyuer his ſoule from hell.

THE SACRAMENT OF BAPTISME.

AS TOVCHYNGE the holy ſacrament of baptiſme, we thynke it conuenient, that all byſſhops and pzeachers ſhall inſtructe & teache the people, cõmitted vnto their ſpiritual charge, that they ought and muſt of neceſſitie beleue certeynly all thoſe thynges, whiche haue ben alwayes by the hole conſent of the churche appzoued, receyued, and vſed in the ſacrament of baptiſme. And fyzſt that the ſacrament of baptiſme was inſtituted and ozdeyned by god in the newe teſtament, as a thynge neceſſarye foz the attaynynge of euerlaſtynge lyfe,
Ioan.3. accozdynge to the ſayenge of our ſauiour Jeſu Chziſte, where he ſayth, that no man can entre into the kyngdome of heuen, excepte he be bozne agayne of water and the holy gooſt.

Item

Item that it is offred vnto all men, as well infantes, as ſuche as haue the vſe of reaſon, that by baptiſme they ſhall haue remiſſion of al theyr ſynnes, the grace & fauour of god, & euerlaſtynge lyfe, accordyng to the ſayinge of Chriſte. who ſo euer beleueth, and is baptiſed, ſhall be ſaued. Matth. 16.

Item that the promyſe of grace & euerlaſtynge lyfe (whiche promyſe is adioyned vnto this ſacrament of baptiſme) perteyneth not onely vnto ſuche as haue the vſe of reaſon: but alſo to infantes, innocentes, and chyldren, and that they ought therfore and muſt nedes be baptiſed, and that by the ſacrament of baptiſme, they do alſo obteyne remiſſion of theyr ſynnes, the grace and fauour of god, & be made therby the very ſonnes and chyldren of god. In ſo moche as infantes and chyldren dyenge in theyr infancie, ſhall vndoubtedly be ſaued therby, and els not.

Item that infantes muſt nedes be chriſtened, bycauſe they be borne in originall ſynne, whiche ſynne muſt nedes be remytted, whiche can not be done, but by the ſacramēt of baptiſme, wherby they receyue the holy gooſt, whiche exerciſeth his grace and efficacie in them, and clenſeth and purifieth them from ſynne, by his moſte ſecrete vertue and operation.

Item that chyldren or men ones baptiſed, ought neuer to be baptiſed agayne.

Item that all good chriſten men ought & muſt repute & take all the Anabaptiſtes, and the Pelagians opinions, whiche be contrary to the premiſſes, and euery other mans opinion, agreable vnto the ſayd Anabaptiſtes or the Pelagians opinions in that behalfe, for deteſtable hereſies,

and vtterly to be condemned.

Item that men or chyldren, whiche hauynge the vse of reason, and beinge not chrystened alredy, desyre to be baptised, shall by vertue of that holy sacrament obtayne the grace and remission of all theyr synnes, if they shall come therunto not onely perfytely and trewly repentaunt and contryte of all theyr synnes before committed: but also perfitely and constantly confessyng and beleuynge all the Artycles of our faythe, accordynge as is mencioned in the Crede, called the Apostelles Crede, And fynally if they shall also haue firme credence and truste in the promyse of god, adioyned to the sayd sacrament, That is to saye, that in and by this sayd sacrament, whiche they shall receyue, god the father grueth vnto them for his sonne Jesu Christis sake, remission of all theyr synnes, and the grace of the holy goost. wherby they be newely regenerated and made the veray chyldren of god, accordynge to the sayinge of sayne Johñ, and the apostle sayne Peter, where they saye, Do you penaunce for your synnes, and be eche of you baptised in the name of Jesu Christe, and you shall obtayne remission of your synnes, & shal receyue the gyft of the holy goost. And accordyng to the saying also of saint Paule, where he saith, God hath not saued vs for the workes of iustice, whiche we haue done, but of his mercy by baptisme, & renouation of the holy goost, whom he hath poured out vpō vs moste plentifully for the loue of Jesu Christe our sauiour, to thintent that we beinge iustified by his grace, shulde be made the inheritours of euerlastyng lyfe, accordyng to our hope.

Matth. 3. Luc. 3. Act. 2.

Tit. 3.

The

THE SACRAMENT OF Confyrmation.

AS TOVCHYNGE the ſacramēt of Confirmation we thynke it conuenient, that all bylſhops and preachers ſhall inſtructe & teache the people, cōmytted vnto theyr ſpirituall charge, howe thapoſtles in the begynning of Chriſtis churche, although they dyd certeynly knowe and beleue that all ſuche, as had dewly receyued the ſacrament of baptiſme, were by vertue and efficacie therof perfytly regenerated in Chriſte, perfytely incorporated and made the veray membres of his body, and had receyued full remiſſion of theyr ſynnes, and were replenyſhed with abundance and plentifulnes of the graces and gyftes of the holy gooſt: yet they vſed to go vnto the people after they were baptiſed, and ſo by theyr prayer and layinge of theyr handes vpon them, dyd gyue & cōferre vnto them the holy gooſt. And the ſayd people dyd ſpeake dyuers languages, & prophecied, to thintent that the conſciences not onely of them, that had receyued baptiſme, and profeſſed Chriſte, ſhulde be therby the better aſcertayned, confyrmed, & eſtabliſhed in Chriſtis religion, & ſo more conſtantly profeſſe the ſame: but alſo that the cōſciences of other, whiche were out of the churche. and vnbeleuers, ſhulde the ſooner be reduced therby from theyr errours, & be brought into the ryght beleke of Chriſte and his goſpell. Act. 8. et. 19.

Item howe the holy fathers of the primityue churche, takynge occaſion, and foundynge them ſelfes vpon the ſaid actes & dedes of the apoſtles, and conſideryng alſo that ſuche, as had ones receyued

ceyued the giftes and benefites of the holy gooſt by the ſacrament of baptiſme, myght and oftentymes dyd in dede by tentation, frailtie, or other wyſe by their owne ſynne and malyce loſe & fall from the ſame agayn: thought it very expedient to ordeyne that all chriſten people ſhulde after their baptiſme be preſented to their byſchops, to thintent that by their prayers, & layinge of their handes vpon them, and cõſignyng of them with the holy Chriſme, they ſhuld be confirmed, That is to ſay, they ſhulde receyue ſuche gyftes of the holy gooſt, as wherby they ſhuld not onely be ſo corroborated & eſtablyſſhed in the gyftes & graces before receyued in baptiſme, that they ſhulde not lightly fall agayne from the ſame, but ſhulde conſtantly reteyn them, and perſeuer therin, and ſhulde alſo be made ſtronge and hardye, as well to confeſſe boldly and manfully theyr fayth before all the perſecuters of the ſame, and to reſyſt and fyght agaynſt theyr gooſtly ennemyes the worlde, the dyuel, and the fleſhe, as alſo to beare the croſſe of Chriſte, that is, to ſuffre & ſuſtayne pacientlyall the afflictions and aduerſytyes of this worlde: but alſo that they ſhulde attayne encreace and habundaunce of the other vertues and graces of the holy gooſt.

Item we thynke it cõuenient that al byſchops and preachers ſhall inſtructe & teache the people, commytted vnto theyr ſpirituall charge, that all though it be wel done, that men do preſent their childzen vnto the byſchop, to receyue at his hãdes the ſacrament of Confyrmation, whan they be of ſo tender age, as cõmonly they be wont to do: yet it is not to be thought, that there is any ſuch

neceſſitie

necessitie of Confirmation of infantes, but that they being baptised, and dyenge innocent before they be Confirmed, shall be assured to attayne euerlastynge lyfe and saluation by theffect of the sacrament of baptisme before receyued.

THE SACRAMENT OF PENAVNCE.

AS CONCERNYNGE the sacrament of penaunce, we thynke it conuenient that all bysshops & preachers shall instructe and teache the people, commytted vnto their spiritual charge, that they ought and must moste constantly beleue, that the sayd sacrament was instituted by god in the newe testament, as a thyng so necessary for mans saluation: that no man, which after his baptisme is fallen agayn, & hath commytted deedly synne, can without the same be saued or attayne euerlastyng lyfe.

Item that lyke as suche men, which after baptisme do fall agayn into synne, if they do not penance in this lyfe, shall vndoubtedly be damned: Euen so whan so euer the same men shall conuerte them selfe from theyr noughty lyfe, and do suche penance for the same, as Christe requireth of them, they shall without doubte attayne remission of theyr synnes, and shall be saued.

Item that the sacrament of perfyte penance, which Christ requireth of suche maner persons, consisteth of thre partes. wherof the one is Contricion, the other is Confession, and the thyrde is the amendement of the former lyfe, or the newe obedient reconciliation vnto the lawes & wyll of god, that is to saye, exteriour actes & workes of

chatitie, accoꝛding as they be cõmaũded of god, whiche be called in ſcripture Fructus digni penitencia, The woꝛthy fruytes of penaunce.

Contritiõ. Furthermoꝛe as touchyng Contrition, whiche is the fyꝛſt parte, we thynke it conuenient, that all byſchoppes and pꝛeachers, ſhall inſtruct the people, cõmytted vnto theyꝛ ſpirituall charge, that the ſayd Contrition conſiſteth in two ſpeciall partes, whiche muſt alwayes be coniopned togyther, & can not be diſſeuered, That is to ſay, the penitent & contrite man, muſt fyꝛſt knowlege the fylthines & abhomination of his owne ſynne (vnto whiche knowlege he is bꝛought by hering and conſyderynge of the wyll of god declared in his lawes) and feelynge and perceyuynge in his owne conſcience, that god is angry & diſpleaſed with hym foꝛ the ſame: he muſt alſo cõceyue not onely great ſoꝛowe and inwarde ſhame, that he hath ſo greuouſely offended god, but alſo great feare of goddis diſpleaſure towardes hym, conſyderynge he hath no woꝛkes, oꝛ meryte of his owne, whiche he may woꝛthyly laye befoꝛe god, as ſufficient ſatiſfaction foꝛ his ſynnes. whiche done, than afterwarde with this feare, ſhame, and ſoꝛowe muſt nedes ſuccede and be coniopned the ſeconde part, that is to wytte, a certayne fayethe, truſte, and confidence of the mercy and goodnes of god, wherby the penitent muſt conceyue certayne hope and fayth, that god wyll foꝛgyue hym his ſynnes, & repute hym iuſtified, and of the nõbꝛe of his electe childꝛen, not foꝛ the woꝛthynes of any meryte oꝛ woꝛke done by the penitent, but foꝛ the onely merytes of the bloode and paſſion of our ſauiour Ieſu Chꝛiſte.

Item

Item that this certeyn fayth & hope is gotten, and also confyrmed, and made more stronge, by the applyenge of Christis wordes and promyses of his grace and fauour cõteyned in his gospell, and the sacramentes instituted by hym in the newe testament. And therfore to attayne this certayne fayth, the seconde parte of penaunce is necessary, That is to say, Confession to a priest, if it may be had. For the absolution, gyuen by the priest, was instituted of Christe, to applye the promyses of goddis grace and fauour to the penytent.

wherfore as touchynge Confession we thynke it conuenyent, that all bysshops and preachers shall instructe and teache the people, commytted vnto theyr spiritual charge, that they ought and must certaynly beleue, that the wordes of absolution, pronounced by the priest, be spoken by the auctoritye gyuen to hym by Christe in the gospell. And that they ought and must gyue no lesse fayth and credence to the same wordes of absolution, so pronounced by the ministers of the churche, than they wolde gyue vnto the veray wordes and voyce of god hym selfe, if he shulde speake vnto vs out of heuen, accordynge to the sayinge of Christe, whose synnes so euer you do forgyue, shall be forgyuen: whose synnes so euer you do reteyne, shall be reteyned. And agayne in an other place Christe sayth, who so euer hereth you, hereth me. Ioan. 20. Luc. 10. Luc. 10.

Item that the people may in no wyse contemne this auricular confession, whiche is made vnto the ministers of the churche: but that they ought to repute the same as a very expedict and necessary

necessary meane, wherby they may require and aske this absolution at the priestes handes, at suche tyme as they shall fynde theyr consciences greued with mortall synne, & haue occasion so to do, to thintent they may therby attayne certayn cõforte and consolation of theyr consciences.

As touchynge the thyrde parte of penance, we thynke it cõuenient, that all bysshops and preachers shall instructe & teache the people, cõmitted vnto theyr spũal charge, that although Christe & his dyth be the sufficient oblation, sacrifice, satisfaction, and recompense, for the whiche god the father forgyueth & remytteth to all synners not onely theyr synnes, but also eternall payne due for the same: yet all men truly penitent, contrite, and confessed must nedes also bryng forth the fruytes of penaunce, That is to say, prayer, fastynge, and almes dede, with moche mournynge and lamẽtyng for theyr synnes before cõmytted. And they must also make restitution or satisfaction in wyl & dede to theyr neyghbours, in suche thynges as they haue done them wronge & iniurie in. And fynally they must do all other good workes of mercy & charitie, & expresse theyr obediẽt wyll in the executyng & fulfyllyng of goddis cõmaundement outwardly, whan tyme, power, and occasion shall be ministred vnto them, or els they shall neuer be saued. For this is the expresse precepte and cõmaundement of god, Do you the worthy fruytes of penaunce. And saynt Paule sayth, Lyke as in tymes past you haue gyuẽ and applyed your selues, and al the membres of your bodyes to all fylthy lyuynge & wickednes, continually encreasynge in the same: In lyke maner you

Luc. 3.
Rom. 8.

pon be nowe bounde, and muſt gyue and applye your ſelues holly to iuſtice, encreaſyng continually in purctie & cleannes of lyfe. And in an other place he ſayth, I chaſtiſe and ſubdue my carnall body, and the affections of the ſame, and make them obedient vnto the ſpiryte. I. Cor. 9.

Item that theſe preceptes & woꝛkes of charitie be neceſſarye woꝛkes to our ſaluation, & god neceſſarily requireth, that euery penitent man, ſhal perfoꝛme the ſame, whan ſo euer tyme, power, & occaſion ſhal be miniſtred vnto hym ſo to do.

Item that by penance and ſuche good woꝛkes of the ſame, we ſhal not only obteyn euerlaſtyng lyfe, but alſo we ſhall deſerue remiſſion oꝛ mitigation of the preſent peynes & afflictions, whiche we ſuſteyne here in this woꝛld. Foꝛ ſaint Paule ſayth, That if we wolde coꝛrecte & take punyſhement of our ſelues in this woꝛlde, we ſhulde not be ſo greuouſly coꝛrected of god. And god by his prophete Zacharie ſayth, Tourne your ſelues vnto me, and I wyll tourne agayne vnto you. And the prophete Eſai ſayth, Breake and deale thy breade vnto the hungry, bꝛing into thy houſe the pooꝛe man, and ſuche as want harboꝛough, whan thou ſeeſt a naked man, gyue hym clothes to couer him with, and refuſe not to ſuccour and helpe the pooꝛe and nedy, foꝛ he is thyne owne fleſſhe. And if thou wolte thus do, than ſhall thy lyght glyſter out as bꝛyght as the ſonne in the moꝛnynge, and thy heith ſhall ſoner aryſe vnto the, and thy iuſtice ſhall go befoꝛe thy face, and the gloꝛye of god ſhall gather the vp, that thou ſhalte not fall, and whan ſo euer thou ſhalte call vpon god, god ſhall here the, and whan ſo euer I. Cor. 16. Zach. 1. Eſai. 28.

thou

thou shalte crye vnto god, god shall say, Lo here I am redy to helpe the. Than shall thy lyght ouercome all darkenes, and thy darkenes shall be as bryght as the sonne at noone dayes: and than god shall gyue vnto the continual rest, and shall fulfyll thy soule with bryghtnes, and shall delyuer thy body from aduersitie, and than thou shalte be lyke a gardeyn, that moste plentifully bryngeth forth al kynde of fruytes, and lyke the well sprynge, that neuer shall want water.

These thynges and suche other, shulde be continually taught and inculked into the eares of all true christen people, to thintent to styre and prouoke them vnto good workes: and by the selfe same good workes to exercise and confirme theyr fayth and hope, and to ascertayne them that they shall for the same good workes receyue at goddis hande mitigation and remission of the miseryes, calamytyes, and greuouse punyshementes, whiche god sendeth to men in this worlde for theyr synnes.

THE SACRAMENT OF the Altare.

AS TOVCHYNGE the sacrament of the Altare we thynke it conuenient, that all bysshops and preachers shal instructe and teache the people, cōmytted vnto theyr spirituall charge, that they ought and muste constantly beleue, that vnder the fourme & fygure of breade & wyne, whiche we there presently do see, and perceyue by outwarde senses, is verely, substancially, and really conteyned & comprehended the

the very ſelfe ſame body & bloode of our ſauiour Jeſu Chriſte, whiche was borne of the virgin Marye, and ſuffered vpon the croſſe for our redemption. And that vnder the ſame fourme and fygure of breade and wyne, the very ſelfe ſame body and bloode of Chriſte is corporally, really, and in the very ſame ſubſtance exhibited, diſtributed, and receyued vnto and of al them, whiche receyue the ſayd ſacramēt. And that therfore the ſayd ſacrament is to be vſed with all due reuerence & honour, and that euery man ought fyrſt to proue and examyne hym ſelfe, and religiouſly to trye and ſerche his owne conſcience, before he ſhall receyue the ſame, accordyng to the ſayinge of ſaynt Paule, who ſo euer eateth this body of Chriſte vnworthyly, or drynketh of this bloode of Chriſte vnworthyly, ſhal be gyltie of the very body & bloode of Chriſte. wherfore let euery man fyrſt proue hym ſelfe, and ſo let hym eate of this breade, & drynke of this drynke. For who ſo euer eateth it, or drynketh it vnworthyly, he eateth and drinketh it to his owne damnation: bycauſe he putteth no difference betwene the very body of Chriſte, and other kyndes of meate. 1. Cor. 11.

THE SACRAMENT OF Orders.

AS TOVCHYNGE the ſacrament of holy orders we thynke it cōuenient, that all byſchops and preachers, ſhall inſtruct and teache the people, cōmytted vnto theyr ſpirituall charge, Fyrſt, howe that Chriſte and his apoſtles dyd inſtitute and ordeyne in the newe teſtamēt,

testamēt, that besydes the ciuile powers & gouer-
naunce of kynges and princis (whiche is called
Potestas gladii, the power of the swerde) there
shulde also be cōtinually in the churche militant
certayne other ministers or officers, which shuld
haue special power, auctorite, & cōmission vnder
Christe to preache and teache the worde of god
vnto his people. to dispense and administer the
sacramentes of god vnto them, and by the same
to conferre & gyue the graces of the holy goost.
to consecrate the blessed body of Christe in the
sacramēt of the altare. to loose and absoyle from
synne all persons, whiche be dewly penitent and
sory for the same. to bynde and to excōmunicate
suche as be gyltie in manyfest crymes & synnes,
and wyll not amende theyr defaultes. to ordre &
consecrate others in the same rowme, order, and
office, whervnto they be called, & admitted them
self. and finally to fede Christis people lyke good
pastours & rectours (as the apostle calleth them)
with theyr holsome doctryne. and by theyr conti-
nuall exhortations, and admonitions to reduce
them from synne & iniquitie, so moche as in them
lyeth, and to bring them vnto the perfyte know-
lege, the perfyte loue and drede of god, and vnto
the perfyte charitie of theyr neyghbours.

Item that this office, this ministration, this
power, and auctorite is no tyrannycall power,
hauynge no certayne lawes or lymyttes, within
the which it ought to be conteyned, nor yet none
absolute power: but it is a moderate power sub-
iecte, determined, and restrayned vnto those cer-
tayne endes & lymyttes, for the whiche the same
was appoynted by goddis ordynaunce. whiche,

as was

as was sayd before, is onely to administer and distribute vnto the membres of Christis mistical body spirituall and euerlastyng thynges, that is to say, the pure and heuenly doctryne of Christis gospell, and the graces conferred in his sacramētes, and further to do and execute suche other thinges appertaynyng vnto their office, as were before rehersed. And therfore this sayd power & administration is called in some places of scripture Donum & gratia, a gyft and a grace, and in some places it is called, Claues siue potestas clauium, that is to saye, the keyes or the power of the keyes. wherby is signified a certayne limitted office, restrayned vnto the execution of a speciall function or ministration. accordynge to the saying of saynt Paule in the first chapitre of his epistle to the Romaynes, and in the fourth chapitre of his fyrst epistle vnto Timothe, & also in the fourth chapitre of his epistle vnto the Ephesians, where he wryteth in this sentence. whan Christe ascended into heuen, he subdued & vanquisshed very captiuitie her selfe, & ledde or made her thrall and captiue, and distributed and gaue diuers heuenly gyftes & graces vnto men here in erth. And among al he made some apostles, some prestes, some euangelistes, some pastors and doctours, to the intent they shuld execute the worke and office of their administration, to the instauration, instruction, and edifieng of the membres of Christis misticall body. And that they shulde also not cesse from the execution of their sayd office, vntyll all the sayd membres were not onely reduced & brought vnto the vnitie of the fayth, and the knowlege of the sonne of god: but also

that they were come vnto a pfyte ſtate & full age therin. That is to ſaye, vntyll they were ſo eſtabliſhed, & confirmed in the ſame, that they coulde no moze afterwarde be wauerynge therin, & be led oz caried lyke chyldzen into any cõtrary doctryne oz opinion, by the crafte & ſubtile pſuaſion of the falſe paſtozs & teachers, which go about by craft to bzing them into erronyous opinions: but that they ſhulde cõſtantly folowe the true doctryne of Chziſtis goſpel, growynge & encreaſynge continually by charitie vnto a pfyte mẽbze of that body, wherof Chziſte is the very heed. In whom if the hole body, that is to ſay, if euery parte & membze be growen & come vnto his perfite eſtate (not all in lyke, but euery one accozdinge to the gyfte and qualitie, whiche is deputed vnto it) and ſo be cõpacted, vnited, & cozpozated togyther in the ſayd body: no doubte, but that the hole body, & euery parte therof, ſhall therby be made the moze perfyte, and the moze ſtronge, by reaſon of that naturall loue and charitie, whiche one membze ſo vnited in the body, hath vnto the other.

By theſe wozdes it appereth euidẽtly, not onely that ſaint Paule accompted & nombzed this ſaid power & office of the paſtours & doctours among the pzopze & ſpecial gyftes of the holy gooſt: but alſo it appereth, that the ſame was a lymytted power & office ozdeyned ſpecially & onely foz the cauſes and purpoſes befoze reherſed.

Item that this power, office, & adminiſtration is neceſſarie to be pzeſerued here in erth foz thze ſpeciall and pzincipall cauſes. Fyzſte foz that it is the commaundement of god it ſhulde ſo be, as it appereth in ſondzy places of ſcripture. Se-

conde,

conde, for that god hath instituted and ordeyned none other ordinarie meane or instrumēt, wherby he wol make vs parttakers of the reconciliation, whiche is by Christ, and conferre and gyue the graces of his holy spirite vnto vs, and make vs the ryght enherytours of euerlastynge lyfe, there to reigne with hym for euer in glorye: but onely his worde and sacramentes. And therfore the office, and power to minister the sayd worde and sacramentes, may in no wyse be suffered to perysshe, or to be abolysshed. accordynge to the saying of saynt Paule, Howe can men inuocate and call vpon the name of hym, in whom they beleue not? And howe can men beleue in hym, of whome they neuer herde tell? And howe shulde men here tell of god, oneles there be some men to shewe and preache vnto them of hym? And how shall men dare take vpon them to preche & shewe of god, oneles they be fyrst sent with auctorite & cōmission from god so to do? And therfore it is sayd by the prophete Esai, Blessed be the fete of those preachers, whiche beinge auctorised & sente by god, do preache and shewe vnto vs the peace and benefytes, whiche we receyue by Christe. Rom. 10. Isa. 52. Naum. 1.

Thyrdly bycause the sayd power and office, or function hath annexed vnto it, assured promyses of excellent and inestimable thynges. For therby is conferred and gyuen the holy goost, with all his graces, And fynally our iustification & euerlastynge lyfe: accordynge to the saying of saynt Paule, where he sayth, I am not asshamed of the rowme and office, whiche I haue gyuen vnto me by Christe, to preache his gospell. For it is the power of god, that is to say, the electe organe Rom. 1.

or inſtrumente ordeyned by god, & endued with ſuche vertue and efficacie: that it is able to gyue and miniſtre effectually euerlaſtyng lyfe vnto all thoſe, that woll beleue and obey the ſame.

Item that this office, this power, & auctorite, was cõmytted and gyuen by Chriſte and his apoſtles, vnto certayne perſones onely, that is to ſaye, vnto prieſtes or byſſhops, whome they dyd electe, call, and admyt thervnto, by theyr prayer, and impoſition of theyr handes.

Seconde we thynke it conuenient, that al byſſhops and preachers, ſhall inſtructe & teache the people, commytted vnto theyr ſpirituall charge, that the ſacrament of orders, may worthyly be called a ſacrament, bycauſe it is a holy rite or ceremony inſtituted by Chriſte & his apoſtles in the newe teſtamẽt, and dothe conſyſt of two partes, lyke as the other ſacramentes of the churche do, that is to ſay, of a ſpirituall & an inuiſible grace, and alſo of an outward and a viſible ſigne. The inuiſible gyfte or grace conferred in this ſacrament, is nothynge els, but the power, the office, and the auctorite before mencioned. The viſible and outwarde ſigne is the prayer & impoſition of the byſſhops handes vpon the perſon, whiche receyueth the ſayd gyfte or grace. And to the intent the churche of Chriſte ſhulde neuer be deſtituted of ſuche miniſters, as ſhulde haue & execute the ſayd power of the keyes: it was alſo ordeyned & cõmaunded by the apoſtles, that the ſame ſacramẽt ſhulde be applyed & adminiſtred by the byſſhop from tyme to tyme, vnto ſuche other pſones as had the qualities neceſſaryly required thervnto, whiche ſayd qualities thapoſtles dyd

alſo

also very diligently descryue, as it appereth euidently in the thyrde chapiter of the first epistle of saynt Paule to Timothe, and the fyrst chapiter of his epistle vnto Titus. And surely this is the hole vertue & efficacie, and the cause also of the institution of this sacrament, as it is founded in the newe testament. For al be it the holy fathers of the church, which succeded the apostles (myndyng to beautifie & ornate the churche of Christe with al those thynges, whiche were cõmendable in the temple of the iewes) dyd deuyse, not onely certayne other ceremonyes than be before rehersed, as tonsures, rasures, vnctions, & suche other obseruances, to be vsed in the ministration of the sayd sacramẽt: but dyd also institute certeyn inferiour orders or degrees, as ianitours, lectours, exorcistes, accolites, & subdeacons, and deputed to euery one of those certayne offices to execute in the churche (wherin they folowed vndoubtedly the example & rytes vsed in the olde testament) yet the trouth is, that in the newe testamẽt there is no mention made of any degrees or distinctiõs in orders, but onely of deacons or ministers, and of priestes or byschops. For there is any worde spoken of any other ceremony vsed in the cõferryng of this sacrament: but onely of prayer and the imposition of the byschops handes. 1. Timo. 3. Titum. 1.

Thyrdly for asmoche as it is an olde hereSy of the Donatistes, condempned in generall counselles, to thynke that the worde of god and his sacramentes shulde lose and be of none efficacie, strengthe, or vertue, whan they be ministred by men of yuel, vicious, & fylthy lyuyng: we thynke it conuenient, that all byschops & preachers, shall

inſtructe & teache the people, cõmytted vnto their ſpirituall charge, that accordynge to the ſayinge of ſaynt Gregorie Nazianzene, Lyke as there is no difference betwene the ſelfe ſame image or fygure of any thynge enpzynted with a ſygnet of golde, and with a ſygnet made of yron or wode, or any other vyler matter: euen ſo the worde and ſacramentes of god, miniſtred by any euyll and noughty mã, be of the ſame ſelf vigour, ſtrength, and efficacie, as whã they be miniſtred by a man of excellent vertue and goodnes. The cauſe and reaſon wherof is, for that the prieſtes & byſchops, although in the execution of theyr office and miniſtration they do vſe and exercyſe the power and auctoritie of god commytted vnto them, and do ſupplye and repreſent his rowme and place: yet they be not the principall, nor the ſufficiẽt or efficient cauſers or gyuers of grace, or of any other ſpirituall gyfte, whiche proceedeth, and is gyuen of god by his worde & his ſacramentes. but god is the onely principall, ſufficient, and pfyte cauſe of all the efficacie of his worde and ſacramẽtes. and by his only power, grace, and benefite, it is, that we receyue the holy gooſt and his gracis by thoffice and miniſtration of the ſayd prieſtes or byſchops. And the ſayd prieſtes or byſchops be but onely as his inſtrumentes or officers, to execute and miniſter, with theyr handes & tongues, the outward and corporal thynges, wherby god worketh & gyueth grace accordynge to his pacte and couenaunt, made with, and vnto his eſpouſe the churche. And this to be true Chriſoſtom affirmeth, in his .85. Homelie vpon ſaynt Johñ, where he ſayth in this maner, what ſpeake I of

Chriſoſto Ho. 85. ſuper Ioan.

prieſtes:

prieſtes? I ſaye that neyther angell nor arcangel can of his owne power gyue vs any of thoſe thynges, which be gyuen vnto vs from god, but it is the father, the ſonne, & the holy gooſt, which is the effectuall cauſe of all thoſe thynges, The prieſt dothe onely put to his hande & his tongue. And in this poynte ſaynct Ambroſe alſo agreeth with the ſayd opinion of Chriſoſtom. For in his booke De dignitate ſacerdotali, he ſayth theſe wordes: The prieſt layeth his handes vpon vs, but it is god that gyueth the grace. The prieſt layeth vpon vs his beſechynge hande: but god bleſſeth vs with his myghty hande. The byſhop conſecrateth an other byſhop: but it is god that gyueth the dignitie. wherfore we muſt alwayes thynke, and beleue, that the vertue and efficacie of the worde of god & his ſacramētes, conſiſt and depende in and vpon the cōmaundement, ordynance, power, & auctoritie of god onely. And that neyther the meryte and worthines of the miniſters, (be they neuer of ſuche excellencie) do gyue them theyr auctoritie, ſtrengthe, or efficacie: neyther yet the malice or corrupt lyuyng of them (be it neuer ſo yuel, onles they be open blaſphemors of the goſpell, as the iewes & the turkes be) can fruſtrate or take away frō the ſayd worde or ſacramētes theyr ſayd power, auctoritie, ſtrength, or vertue. For as Chriſoſtome ſayth in the ſayd homelie, If god made not only an aſſe to ſpeake, but alſo gaue his benediction & bleſſing vpon the iewes by Balaam that falſe & wycked prophete, and ſo wrought theſe ſpirituall graces by ſuche vncleane & impure inſtrumētes, and that for the loue onely, which he had vnto the iewes, whiche

Chriſoſto Ho. 85. ſuper Ioan.

neuer theleſſe were great offenders agaynſt god: no doubte but that god woll morhe rather ſende downe vnto vs his faythfull people, the graces of his holy ſpirite, & wol worke al other thinges neceſſary for vs by our prieſtes and byſchops, al though they be neuer ſo eupll of theyr lyuyng.

Fourthly foraſmoche as after the mynde of certeyn doctours of the churche this hole power and auctoritie, belongyng vnto prieſtes and byſchops, is deuided in two partes, wherof the one is called poteſtas ordinis, and the other is called poteſtas iuriſdictionis. and for aſmoche alſo as good conſent & agrement hath alwaye ben in the churche, concernynge the ſayd fyrſt parte, & contrary, moche controuerſie for this other parte of iuriſdiction: we thynke it cõuenient, that al byſchops and preachers ſhall inſtructe & teache the people, commytted vnto theyr ſpirituall charge, that the iuriſdiction cõmytted vnto prieſtes and byſchops by the auctoritie of goddis lawe, conſyſteth in thre ſpeciall poyntes.

The fyrſt is to rebuke & repreheude ſynne, and to excõmunicate the manifeſt and obſtinate ſynners, that is to ſaye, to ſeparate, exclude, & repell from the cõmunion and perception of the ſacramentes, and to reiecte & caſt out of the congregation and company of Chriſtis people ſuche perſons, as haue manifeſtly cõmitted mortal ſynne, and do obſtinately perſeuer in the ſame, & to abſoyle & receyue them agayne, whan ſo euer they ſhall retourne vnto the churche by condigne penance. And foraſmoche as ſuche pſons as do cõmyt manifeſt & open ſynne, do therby offende not onely god, but alſo ſome other of the multitude & congre-

congregation, whiche they be of: although the sayd psons so offendyng publykely, do not obstinately persuer in theyr synne so cõmytted, yet the pryestes & bysshops, by thauctoritie of theyr sayd iurisdiction, may in some cases, vpon cõsideratiõ of the crime, & qualitie of the pson so offendyng, suspende & inhibite them for a tyme from the receyuynge of the sacramentes, to the intent the same may be, not only a medicine to the offẽders them selues: but also an example and satisfactiõ vnto those persones, whiche were before with theyr sayd manifest synnes offended.

And in this parte also two thynges be to be noted. The fyrst is that al punyshement, whiche pryestes or bysshops may by the auctoritie of the gospell inflicte or put to any person, is by worde onely, and not by any violence or constraint corporal. The second is, that although pryestes and bysshops haue the power & iurisdiction to excõmunicate, as is aforesayd: yet they be not boũde so precisely by any cõmandemẽt of god, but that they ought and may attempre, moderate, or forbeare the execution of theyr sayd iurisdiction in that parte at all tymes, whan so euer they shall perceyue and thynke, that by doinge the contrary they shulde not cure or helpe thoffenders, or els gyue suche occasion of further trouble and vnquietnes in the churche, that the peace and tranquillitie therof myght therby be impeched, troubled, or otherwyse interrupted, or broken.

The seconde poynt, wherin consysteth the iurisdiction cõmytted vnto pryestes and bysshops by thauctoritie of goddis lawe, is to approue and admytte suche persones, as (beinge nominated,

elected, & preſented vnto them to exerciſe thoffice and roume of preachynge the goſpell, and of miniſtrynge the ſacramentes, and to haue the cure or iuriſdiction ouer theſe certayne people within this paryſche, or within this dioceſſe) ſhall be thought vnto them mete and worthy to exerciſe the ſame: and to reiecte and repell from the ſayd roume ſuche as they ſhall iudge to be vnmete therfore. And in this parte we muſt knowe and vnderſtande, that the ſayd preſentation and nomination is of mannes ordinance, and appertayneth vnto the founders & patrones, or other perſons, accordyng to the lawes and ordinances of men prouided for the ſame. As for an example, within this realme the preſentation and nomination of the byſchopryques appertayneth vnto the kynges of this realme, & of other leſſer cures and perſonages ſome vnto the kynges highnes, ſome vnto other noble men, ſome vnto byſchops, and ſome vnto other perſons, whom we call the patrones of the benefices, accordynge as it is prouyded by the order of the lawes & ordinances of this realme. And vnto the prieſtes or byſchops belongeth by the auctoritie of the goſpell, to approue and confyrme the perſone, whiche ſhall be by the kynges hyghnes, or the other patrons ſo nominated, elected, and preſented vnto them to haue the cure of theſe certayne people, within this certayne paryſche or dioceſe, or els to reiecte hym, as was ſayd before, from the ſame, for his demeryttes or vnworthynes. For ſurely the office of preachynge is the chiefe and moſte principall office, whervnto prieſtes or byſchops be called by thauctoritie of the goſpel, and they be alſo called

byſchops

byſchops or archebyſchops, that is to ſaye, ſuper-attendauntes or ouerſeers, ſpecially to ſignifie, that it is theyr office to ouerſee, to watche, and to loke diligently vpon their flocke. and to cauſe that Chriſtis doctryne & his religion may be truly and ſincerely conſerued, taught, and ſet forth amonge chriſten people, accordyng to the mere & pure trouth of ſcripture. and that all erronyous and corrupte doctryne, and the teachers therof may be reiected & corrected accordyngly.

The thyrde poynt, wherin conſiſteth the iuriſdiction cõmytted vnto prieſtes and byſchops by the auctoritie of goddis lawe, is to make and ordeyne certayne rules or canons, concernyng holydayes, faſtynge dayes, the maner and ceremonyes to be vſed in the miniſtration of the ſacramentes, the maner of ſyngynge the pſalmes and ſpiritual hymnes, (as ſaint Paule calleth them) the diuerſitie of degrees amonge the miniſters, and the forme & maner of theyr ornamentes, and fynally concernyng ſuche other rites ceremonies and obſeruances, as do tende and conduce to the preſeruatiõ of quietnes & decent order to be had, and vſed amonge the people, whan they ſhall be aſſembled togyther in the temple. For ſyth that ſcripture cõmaundeth, that all chriſten people, ſhulde at certayne tymes aſſemble them ſelf, and conuene togyther in ſome publyke or open place, there to inuocate, and call vpõ the name of god, there to here his wyl and his worde by our preachers, there to receyue the ſacramentes, there to gyue laude and prayſe to god in pſalmodye, in prayers, in meditations, & in redyng. and fynally with all humilitie and reuerent ordre, to magnifie,

Ephe. 5.
Colio. 3.

kie, extoll, and setforth the honour of god with all our possible power. And for almoche also as great trouble, vnquietnes, and tumulte myghte aryse amonge the multitude so assembled, in case there were no certayne rules, ordinaunces, and ceremonies prescribed vnto them, wherby they shuld be conteyned in quietnes, and not suffered to do euery man after his owne fashion or appetite: it belongeth vnto the iurisdiction of priestes or byshoppes, to make certayn rules or canons, concernyng all these thinges, and for the causes aforesayd. For lyke as in the gouernāce of a priuate familie, or in the gouernance of a schole, it belongeth vnto the good man, or ruler of that house, or the schole maister, to prescribe the tymes, whan his childerne and seruauntes shall worke, whan they shal rest, whā they shall lerne, whan they shall praye, and suche other thynges: So in the publique & open temple or church it appertayneth also vnto thē, that haue the gouernaunce of the church, in those poyntes to deuyse and prescribe such necessarie and conuenict ceremonies and ordenaunces vnto the people, for the causes aboue rehersed, as shall tende to their profyte and increase in Christis religion, & shall also tende to the honoure of god, and good tranquillitie of the sayd people. For surely saint Paule him self dyd prescribe, and make such rules vnto the Corinthians, and commanded also other byshops to do the semblable. And the holy fathers of the church at the begynninge, before there were any christen princis, vpon great and vrgent considerations, dyd ordeyne the celebratinge of the sondaye, of Easter daye, & certayne

1. Cor. 11

other

other feastes, and the fasting of lent, and also diuers others such ceremonies in the church, wher of a great parte is obserued throughe all Christē dome vnto this daye. The continualle obseruatiō wherof was alwayes thought vnto the holy fathers very necessarie: for almoche as suche traditions, and ceremonies be as a certayne necessarie introduction, or lernyng expedient to induce and teache the people reuerently to vse thē selfe in their outewarde worshyppynge of god, and be also (as you wolde saye) certayn peynted histories, the oftē sight and contēplation wherof, causeth the people the better to remembre the thinges signified, and represented in the same.

For the better declaration of which thre pointes, two thinges be to be noted, Firste that although the hole Jurisdiction appertayning (as is afore sayde) vnto priestis and bysshops, be cōmitted vnto thē in generall wordes (as it appereth by dyuers places of scripture, and specially in the. xx. chapiter of thactes, where thapostle sayth: Take dylygente hede to your selfes, and to all your hole flocke, amonges whom the holy goste hath set, ordeyned, & made you bysshoppes, to rule, and gouerne the church of god) Yet there is also a particuler order, fourme, and maner requisite to the due executiō of the same. accordyng to the sayyng of saynt Paule, Loke that all thinges be done in the church semely and in a decent order. Now this particular maner and forme is not expressely declared, determined, or prescribed in scripture: but was, and is lefte to be declared from tyme to tyme, and from age to age by certayne politique rules and ordynances, to be made by the

Act. 20.

1. Cor. 14.

by the miniſters of the churche, with the conſent of the people, before ſuche tyme as princes were chriſtened. and after they were chriſtened, with thauctoritie and conſent of the ſaid princes and their people. For lyke as thauctoritie to preache and teache, and to adminyſter the ſacramentes, although it be committed vnto prieſtes and byſhops by expreſſe wordes of ſcripture, yet there is no expreſſe mention concernynge the particuler circumſtances, conuenient to be vſed in the execution of the ſame: Euen ſo in the power of iuriſdictiō, although the ſame be by general wordes in ſcripture cōmytted vnto prieſtes and byſhops, yet there is no perticuler mention, what fourme, order, or proceſſe ſhuld be vſed in the execution of any part therof. As for an example cōcernynge the ſentence of excommunication, although the cognicion of crymes, for the whiche the ſayd ſentence is to be gyuē, and the examination of the wytnes alſo neceſſarye for the triall of the crymes, and for the inſtructiō of hym, that ſhall gyue the ſayd ſentence, be committed by generall wordes of ſcripture vnto prieſtes and byſhoppes: yet there is no mention made in ſcripture, how the parties offendynge, or the wytneſſe ſhall be cited and called to appere before the prieſtes or byſhoppes. nor there is no mencion made, what proceſſe or peyne ſhal be vſed agenſt them, in caſe any of them ſhall diſobeye the callynge or ſentence of the prieſte, or byſhoppe. nor fynally there is any mention made of any other circumſtaunce of tyme, place, or perſone neceſſarie to be vſed in the due executiō of the ſayd ſentence of excommunication. But all theſe thingis

were

were afterwarde deuised and ordeyned by the church, and the ministers of the same, and by the consent of those people, whiche professed the name of Christ. And that this is of trouth, it appereth by such ordinaunces, as sayntē Paule hym selfe, and other thapostles deuysed, & prescribed to be obserued in certayn churches, as well concernynge the excommunicating of the Corinthian, and dyuers others, as also concernynge, that men shuld praye bare heeded, that women shulde kepe sylence, and not take vppon them to teache in the churche, that two prophetes or preachers shulde not speake at one tyme in the church, but that one shulde gyue place to the other, that the almes of poore men shuld be gathered, and how and by whom, after it was gathered, it shuld be distributed, with suche other lyke thynges. And this thinge also appereth to be true, by the canons and rules, deuysed & made by the byshopes and councelles, concernynge the premysses, durynge the tyme that the churche was subiecte to infidel princis, and before any princis were christened. Durynge all whiche tyme it is euident, what constitucions and Canons they, with the consente of the people made, concernynge the premisses. In so moche that kynges and princis after they had ones receyued the faith of Christ, and were baptised, consyderyng the same to tēde to the furtherance of Christis religion, dyd not only approue the sayd canons, then made by the church, but dyd also enacte & make new lawes of their own, cōcernig the good order of the church & furthermore dyd also cōstrayne their subiectes by corporal peyn & punyshmēt to obserue the same.

I. Cor. 5.
I. Timo. 1.
I. Cor. 12.
I. Cor. 24.
I. Cor. 26.

me. For it is out of all doubte, that the prieſtes & byſhoppes neuer had any auctoritie by the goſpel, to puniſhe any man by corporall violence: & therfore they were oftētymes moued of neceſſitie to require chriſten princis to entrepone their auctoritie, and by the ſame to conſtrayne and reduce inobedient perſones vnto the obediēce and good order of the church. which the chriſtē princes, as goddis miniſters in that part, and for the zeale they had to theſtablyſhynge of Chriſtis religion, not onely dyd gladly execute: but dyd alſo gyue vnto prieſtes and byſhops further power and iuriſdiction in certayne other temporal and ciuile maters, lyke as by the lawes, ſtatutes, immunities, priuiledges, and grauntes of princes made in that behalfe, and by the vſes alſo and cuſtomes of ſondry realmes and regiōs, it doth manyfeſtly appere. And therfore it was, & ſhall be alwayes leful vnto the ſayd kynges and princes, and their ſucceſſours, with the conſent of their parlyamentes, to reuoke and call agayn into theyr owne handes, or otherwyſe to reſtrayne all the power and iuriſdiction, which was gyuē and aſſigned vnto prieſtes and byſhoppes by the lycence, conſent, ſufferance, and auctoritie of the ſayde kynges and princes, and not by thauctoritie of god and his goſpel: whan ſo euer they ſhal haue ſuche groundes and cauſes ſo to do, as ſhal be neceſſary, holſome, and expedient for the wele of theyr realmes, the repreſſynge of vice, & thencreace of Chriſtis faith and religion.

The ſecond thinge to be noted is, that lyke as it is the wyll and commaundement of god, that prieſtis and biſhops ſhuld, in therecution of all thoſe

those thinges, whiche appertayne vnto theyr iurisdiction by the auctoritie of the gospel (as is afore sayd) attempre their doinges & procedynges with all charitie and mylænes. and shulde forsee by theyr singular wysedome, that they pronoũce no sentence, nor prescribe, or make any constitution or ordinaunce, whiche may in any wyse be prudicial, or hurtfull vnto their flocke, but suche as vndoubtedly do tende as wel to the good preseruation and encrease of Christis true religion, as also of christen charitie and tranquillitie to be had amonge them: euen so and in lyke maner all the people being vnder their cure, and within the limites of their sayd iurisdiction (of what estate or condition so euer they be) be also boũde by the lawe of god, and by the order & bond of charitie, humbly to obey them, and to fulfyl all their sayd preceptes & ordinances, duely & ryghtfully made by thauctoritie of their sayd iurisdiction. specially beinge the same ones receyued by the comon consent of the people, & authorised by the lawes of the christen princis. wherin neuertheles one rule, or canon is necessary to be considered & obserued concernynge the obedience, whiche is required in the thyrde & last parte of the sayd iurisdiction. That is to say. Forasmoch as the greatest parte therof consisteth onely in outward ceremonies, and such thynges as be of them selfes but meane & indifferent thynges (that is to saye, neyther cõmaunded expresly in scripture, nor necessarily conteyned or employed therin, nor yet expresly repugnant or contrary thervnto) Surely there is no other obedience required in the sayd thyrde parte, but that men may lawfully ompt,

or do otherwyse than is prescribed by the sayd lawes & cõmandemẽtes of the prieستes & bishops. so that they do it not in contempte or despyte of the sayd power and iurisdiction: but haue some good and reasonable cause so to do, and offende not, nor sclaunder not their neyghbours in their so doing. For in these poyntes chrisien men must study to preserue that chrisien libertie: wherunto they be called & brought by Chrisiis bloode & his doctrine. That is to say, Although men ought to repute and thynke, that the obseruation of suche thynges be expedient, & necessary for suche endes and ententes as they be made for (as holydayes were instituted, to the entent the people shulde knowe, what tyme they shuld assemble them selfe in the churche, there to honour god, to here and lerne the worde of god, and to receyue the sacramentes, and lykewyse fastyngdayes, to thintent the people shulde be more sobre, & apte to prayer, and also to here & occuppe theyr hole meditation in the worde of god, and so forth in other constitutiõs) And although men ought to repute and thynke, that all the sayd endes & ententes be also very good, expedient, and necessary, as well for a cõmune order and tranquillitie to be had among the people, as also for the better instruction & inducement of the people vnto the obseruation of those thynges, wherin cõsisteth, in dede, that spirituall iustice, & that spirituall honour & seruyce, whiche god requireth of vs: yet surely men may not esteme them, but as thinges indifferẽt. and of no suche necessitie, but that men may vpõ causes reasonable, well ompt & leaue the same vndone, so that it be not in case of contempt or sclaunder.

This

This rule & canon men must diligētly lerne. For surely the want of the knowlege hereof hath ben the occasion of many great abuses, & superstitions amonges christen people. whyle a great parte of them regardeth & estemeth more the obseruation, and cōtrary conceyueth more grudge & scrupie in their conscience for the trāsgression of mens traditiōs, & suche workes, as of their owne wylles & elections they haue chosen and determined with them self to do: than thobseruyng or breaking of goddis owne preceptes, cōmaunded of his owne mouthe. And that this is of trouthe, we se it by daily experiēce in diuers coūtreis of this realme, wherin many of the pepie beleue surely, that they more hyghly merite by abstaynyng from eatyng of an egge vpon the fryday, and more damnably synne in doing the cōtrary, although they shulde haue good & reasonable cause so to do, and dyd it without contempte of the iurisdiction or sclaunder of theyr neyghbour, than by the exercising of any of the workes of charitie, cōmanded by god, or cōmyttynge of thefte, or fornication, or suche other like offences, cōtrary to the lawes of god.

Finally, beinge thus declared, not only what is the vertue and efficacie, with the hole institution, and vse of the sacramēt of holy orders: but also in what thynges consysteth the power and iurisdiction of priestes and bysshops, and vnto what lymyttes the same is extended by thauctoritie of the gospell, and also what is added thervnto by the grauntes and suffrances, or permission of kynges & princis: we thynke it cōuenient, that all bysshops & preachers shall instructe and teache the people, cōmytted vnto their spirituall

charge, that, where as certayne men do imagyn and affirme, that Chriſte ſhulde gyue vnto the byſchop of Rome power & auctozitie, not onely to be heed and gouernour of all prieſtes & byſchops in Chriſtis churche, but alſo to haue and occupie the hole monarchie of the worlde in his handes, and that he may therby lawfully depoſe kynges and princis from theyr realmes, dominions, and ſeignozies, and ſo tranſferre & gyue the ſame to ſuche pſones as hym lyketh: that is vtterly falſe and vntrue. For Chriſte neuer gaue vnto ſaynt Peter, oz vnto any of the apoſtles, oz theyr ſucceſſours, any ſuche auctozitie. And thapoſtelles ſaynt Peter and ſaynt Paule do teache & commaunde, that all chriſten people, as well prieſtes and byſchops, as others, ſhulde be obedient & ſubiecte vnto the princis & potentates of the worlde, although they were infidels. And as foz the byſchop of Rome, it was many hundzeth yeres after Chriſte, before he coulde acquire oz gete any primacie oz gouernaunce aboue any other byſchops, out of his prouince in Italie. Syth the whiche tyme he hath euer vſurped moze & moze. And though ſome parte of his power was gyuen vnto hym by the conſent of the emperours, kynges, & princis, and by the conſent alſo of the clergie in generall councels aſſembled: yet ſurely he atteyned the moſt part therof by meruaylous ſubtiltie and crafte, and ſpecially by colludynge with great kynges & princis, ſomtyme traynyng them into his deuotion, by pretence & colour of holynes & ſanctimonie, and ſomtyme cõſtrayning them by force and tyzanny. wherby the ſayd byſchops of Rome aſpired & aroſe at lengthe vnto ſuche

1. Petr. 2.
Rom. 13.

ſuche greatnes in ſtrength & auctoꝛitie: that they pꝛeſumed, and toke vpon them to be heddes, and to put lawes by theyꝛ owne auctoꝛitie, not onely vnto all other byſchops within chꝛiſtendom, but alſo vnto themperours, kynges, and other the pꝛinces and loꝛdes of the woꝛlde, and that vnder the pꝛetenſe of the auctoꝛitie cõmitted vnto them by the goſpel. wherin the ſayd byſchops of Rome do not onely abuſe, and peruerte the true ſenſe & meanynge of Chꝛiſtis woꝛde: but they do alſo cleane contrary to the vſe & cuſtome of the pꝛimitiue churche. and alſo do manyfeſtly violate as well the holy canons, made in the churche immediately after the tyme of the apoſtles, as alſo the decrees & conſtitutions made in that behalfe, by the holy fathers of the catholyke churche, aſſembled in the fyꝛſt general coũcels. and finally they do trãſgreſſe theyꝛ owne pfeſſion, made in theyꝛ creation. Foꝛ all the byſchops of Rome alwayes, whan they be conſecrated and made byſchops of that ſee, do make a ſolemne pfeſſion, and vowe, that they ſhall inuiolably obſerue & kepe all the oꝛdinances, made in the eight firſt general counceils, amonge the which it is ſpecially pꝛouided & enacted, that all cauſes ſhal be fynyſched & determined within the pꝛouince, where the ſame be begon, and that by the byſchops of the ſame pꝛouince. and that no biſchop ſhal exercyſe any iuriſdiction out of his owne dioceſe oꝛ pꝛouince. and dyuerſe ſuche other canons were then made and confirmed by the ſaid councels, to repꝛeſſe & take away out of the churche, all ſuche pꝛimacie & iuriſdiction ouer kynges and byſchops, as the byſchops of Rome pꝛetende nowe to haue ouer the

same. And we fynde, that dyuerse good fathers byshops of Rome dyd greatly reproue, yea & abhorre (as a thyng cleane contrary to the gospell, and the decrees of the churche) that any byshop of Rome, or els where, shuld presume, vsurpe, or take vpon hym the tytle & name of the vniuersall byshop, or of the heed of all prestes, or of the hyghest priest, or any suche lyke title. For confirmation wherof, it is out of all doubte, that there is no mencion made, neither in scripture, neither in the wrytynges of any autenticall doctour, or auctour of the churche, being within the tyme of the apostles: that Christe dyd euer make or institute any distinction or difference to be in the preeminence of power, ordre, or iurisdictiō betwene the apostles them selfe, or betwene the byshops them selfe: but that they were al equal in power, ordre, auctoritie, & iurisdiction. And that there is nowe, and syth the tyme of thapostles any suche diuersitie, or difference amonge the byshops: it was deuysed by the auncient fathers of the primitiue churche, for the conseruation of good order, and vnitie of the catholike churche. and that eyther by the cōsent & auctoritie, or els at the leste by the ymission & suffrance of the princis & ciuyle powers for the tyme rulynge. For the sayd fathers, considering the great & infinyte multitude of christen men, so largely encreased thyrough the worlde, & takyng examples of the olde testamēt: thought it expediēt to make an ordre of degrees, to be among byshops, & spirituall gouernours of the churche. & so ordeyned some to be patriarkes, some to be primates, some to be metropolitanes, some to be archebyshops, some to be byshops.

Cōcilium tertiū Carthaginēse cap. 26. Gregorij lib. 4. epistolarū indictiōe. 13. epist. 23.

And

And to them dyd limite seuerally, not onely their certeyn dioceses or prouinces, wherin they shuld exercise their power, and not excede the same: but also certeyn boundes and limittes of theyr iurisdictiõ and power. In so moche, that where as in the tyme of thapostles it was lawful indifferẽtly to all byshops (certeyn of them assembling them selfe togyther) to constitute and consecrate other byshops: the sayd fathers restrayned the sayd power, and reserued the same in suche wyse, that without the cõsent, & auctoritie of the metropolitane or archbyshop, no byshop shuld be consecrated within any prince, and lykewise in other cases theyr powers were also restrayned for suche causes, as were than thought vnto them conuenient. whiche differences the sayd holy fathers thought necessary to enacte, & establysshe by their decrees and constitutions, not for that any suche differences were prescribed or establysshed in the gospel, or mencioned in any canonical writinges of thapostles, or testified by any ecclesiastical wryter within thapostles tyme: but to thentent that therby contention, strife, variance, & scismes or diuision, shuld be auoyded, & the churche shuld be preserued in good order, and concorde.

And for the better confirmatiõ of this part, we thinke it also cõueniẽt, that al bishops & prechers shal instruct & teche the peple, cõmitted vnto theyr spũal charge, that Christ dyd by expresse wordes phibite, that none of his apostles, or any of their successors, shuld vnder the pretense of the auctoritie giuen vnto them by Christ, take vpon them thauctoritie of the swerd, that is to say, the auctorite of kinges, or of any ciuile power i this world.

yea or any auctoritie to make lawes or ordinances, in cauſes apperteynyng vnto ciuile powers. Trouth it is, that prieſtes & biſhops may execute all ſuche tẽporall power and iuriſdiction, as is cõmytted vnto them, by the ordynance & auctoritie of kynges or other ciuyle powers, and by the conſent of the people (as officers & miniſters vnder the ſaid kynges & powers) ſo long as it ſhall pleaſe the ſayd kinges and people to permit and ſuffre them ſo to vſe and execute the ſame. Notwithſtandynge, if any byſchop, of what eſtate or dignitie ſo euer he be, be he byſchop of Rome, or of any other citie, ꝓuince, or dioceſe, do preſume, or take vpon hym auctoritie or iuriſdiction, in cauſes or matters, whiche apteyne vnto kynges and the ciuyle powers, & theyr courtes, and wyll maynteyne or thinke, that he may ſo do by thauctoritie of Chriſte and his goſpell, although the kynges & princis wolde not permyt & ſuffre hym ſo to do: No doubte that byſchop is not worthy to be called a byſchop, but rather a tyranne, & an vſurper of other mens ryghtes, contrarie to the lawes of god, and is worthy to be reputed none otherwiſe, than he that gothe aboute to ſubuert the kyngdome of Chriſte. For the kyngdome of Chriſte in his churche is a ſpirituall & not a carnall kyngdome of the worlde, that is to ſay, the very kyngdom, that Chriſt by hym ſelf, or by his apoſtles & diſciples ſought here in this worlde, was to bryng all nations from the carnal kyngdome of the prince of darknes, vnto the lyght of his ſpirituall kyngdome: and ſo to reigne hym ſelf in the hartes of people by grace, fayth, hope, and charitie. And therfore, ſyth Chriſt dyd neuer

ſeke

eke noꝛ exercise any woꝛldly kyngdom oꝛ domi-
nion in this woꝛlde, but rather refusyng & fleing
from the same, dyd leaue the said woꝛldly gouer-
naunce of kyngdomes, realmes, and nations, to
be gouerned by pꝛincis & ꝓtentates (in lyke ma-
ner as he dyd kynde them) and cõmaunded also
his apostles and disciples to do the semblable,
as it was sayd befoꝛe: what so euer pꝛiest oꝛ bys-
shop wyll arrogate oꝛ pꝛesume vpon hym any
suche auctoꝛitie, and woll pꝛetende the auctoꝛitie
of the gospell foꝛ his defence therin, he doth no-
thing els, but (in maner as you wold say) crow-
neth Chꝛiste agayne with a crowne of thoꝛne,
and traduceth and bꝛyngeth hym foꝛth agayne
with his mantell of purpure vpon his backe, to
be mocked & scoꝛned of the woꝛlde, as the iewes
dyd, to theyꝛ owne damnation.

Moꝛeouer the trouth is, that god constituted
and oꝛdeyned thauctoꝛitie of chꝛisten kinges and
pꝛincis, to be the moste hygh and supꝛeme aboue
all other powers and offices in the regiment and
gouernaunce of his people: And cõmytted vnto
them, as vnto the chiefe heades of theyꝛ cõmon
welthes, the cure and ouersight of al the people,
whiche be within their realmes and dominions,
without any exception. And vnto them of ryght,
and by goddis commaundement belongeth, not
onely to pꝛohibite vnlawful violence, to coꝛrecte
offenders by coꝛpoꝛal deth, oꝛ other punyshmẽt,
to conserue moꝛall honestie amonge theyꝛ subie-
ctes, accoꝛdyng to the lawes of theyꝛ realmes, to
defend iustice, and to pꝛocure the publike weale,
and the cõmen peace & tranquillitie in outwarde
and erthly thynges: but specially & pꝛincipally to

defende the fayth of Christe and his religion, to cõserue & maynteyne the true doctryne of Christ, and all suche as be true preachers & setters forth therof, and to abolysshe all abuses, heresies, and idolatries, whiche be brought in, by heretykes & yuell preachers, and to punysshe with conuenyent paynes suche as of malyce be occasioners of the same. and fynally to ouersee, & cause that the sayd priestes & bysshops do execute theyr sayd power, office, and iurisdiction truely, faythfully, & accordyng in all poyntes as it was gyuen & cõmytted vnto them by Christe & his apostles. whiche not withstandyng we may not thynke, that it dothe apperteyne vnto thoffice of kynges & princis, to preache & teache, to administre the sacramẽtes, to absoyle, to excõmunicate, & suche other thynges, belongynge to thoffice & administration of bysshops and priestes: but we must thynke & beleue, that god hath constituted & made christen kynges and princis, to be as the chiefe heades & ouerlokers ouer the sayd priestes and bysshops, to cause them to administer their office & power cõmitted vnto them, purely, and sincerely. and in case they shall be negligent in any parte therof, to cause them to supplye and repayre the same agayne. And god hath also cõmaunded the sayd priestes and bysshops, to obey with al humblenes & reuerence, all the lawes made by the sayd princis, beinge not contrarye to the lawes of god, what so euer they be: and that not onely propter ira, but also propter conscientiam. wherby it appereth well, that this pretẽded monarchie of the bysshop of Rome is not founded vpon the gospell, but it is repugnant therunto. And therfore it apperteyneth

Rom. 13.

teyneth vnto chriſten kinges and princis, for the diſcharge of theyr office & ductie towardes god, to endeuour them ſelfe, to reſourme & reduce the ſame agayne vnto the olde lymittes and priſtine ſtate of that power & iurisdiction, whiche was gyuen vnto them by Chriſte, and vſed in the primitiue churche. For it is out of all doubte, that Chriſtis fayth was than moſte firme & pure, and the ſcriptures of god were than beſt vnderſtanded, and vertue dyd than moſte haboūde & excell. And therfore it muſt nedes folowe, that the cuſtomes & ordinaunces than vſed and made, muſt nedes be more conforme & agreable vnto the true doctryne of Chriſte, and more conducynge to the edifieng & benefyte of the churche of Chriſt, than any cuſtomes or lawes vſed or made ſyth that tyme. And therfore where as the kynges moſte royall maieſtie, conſidering of his moſte excellēt wyſedom, not only the notable decay of Chriſtis true & perfyte religion amonges vs, but alſo the intollerable thraldome, captiuitie, and bondage, with the infynyte damages & preiudices, whiche we & other his ſubiectes cōtinually ſuſteyned, by reaſon of that long vſurped and abuſed power, whiche the biſhops of Rome were wont to exerciſe here in this realme, hath nowe of his moſte godly diſpoſition, and by the conſent of his nobles ſpiritual and temporall, and by thauctorite of the hole parliament determined, no longer to ſuffre the byſſhop of Rome to execute any parte of his iurisdiction here within this realme, but clerely to delyuer vs from the ſame, & reſtore vs agayn to our olde libertie: Surely we haue great cauſe moſte ioyfully and thankefully to embrace

and

and accepte the ſame, conſidering that therby no preiudice is done to goddis worde or his ordynances. For as we haue ſhewed and declared before, it was by princis & mens ordinance & ſufferances onely, that the byſchop of Rome exerciſed any ſuche iuriſdictiõ within this realme, and not by any auctoritie gyuen vnto him by Chriſt. And as for the byſchop of Rome, he can not pretende hym ſelfe no more to be greued or iniuried therwith, than the kinges Chancellour, or any other his officers might worthily thinke, that the kynges hyghnes ſhulde do hym wronge, in caſe he ſhulde vpon good cauſes remoue hym from his ſayd roume & office, and cõmyt it vnto an other. And as for vs & other the kynges faythfull ſubiectes, we ſhall vndoubtedly receyue & haue therby ſingular welthe and cõmoditie, as well ſpiritually to the edifieng of our ſoules, as corporally, to thencreace of our ſubſtance & ryches. The whiche, how moche was enpayred and decayed continually from tyme to tyme, by the great exactions of the byſchops of Rome, and ſuche treaſure as went yerely out of this realme to his cofers, for annates and exemptions, diſpẽſations, pardons, and ſuche other vnprofitable thynges, or rather very trifles: we doubte not, but al men endued with any wyt & zeale to the welth of this our coũtrey, do right well preyue & vnderſtande.

THE SACRAMENT OF extreme Vnction.

AS TOVCHYNGE the ſacrament of extreme vnction, we thynke it cõuenient, that all byſchops and preachers ſhall inſtructe

ſtructe and teache the people, cõmitted vnto their ſpiritual charge, Firſt how that the xii. apoſtles, being ſent out by Chriſte, and cõmaunded to go two & two into the worlde to preache his worde, amõges other miracles, whiche they wrought by the power of god, they cured alſo, & reſtored many ſycke men vnto helthe, anoyntyng them with oyle. ¶ Seconde that although it be not expreſſed in ſcripture, that the ſayd apoſtles had than any newe cõmandemẽt of Chriſt to anoynt ſuche as they had healed with oyle: yet foraſmoche as the holy apoſtle ſaynt James, endewed with the holy ſpirite of Chriſte, preſcribed a certayne rule or doctryne, and gaue in maner a cõmandement, that whan ſo euer any perſone ſhulde fortune to fall ſycke, he ſhuld call or ſende for the prieſtes or auncientes of the churche, & cauſe them to praye ouer hym, anoynting hym with oyle in the name of our lorde, and further added herevnto, as an aſſured promyſe, that by the ſayd prayer of the prieſtes, and the ſycke pſon, made in ryght fayth and confidence in god, the ſycke man ſhulde be reſtored vnto his helth, and god ſhulde ſet hym on fote agayne, and if he were in ſynne, his ſynnes ſhulde be forgyuen hym: it ſhall therfore be very neceſſary & expedient, that al true chriſten people do vſe and obſerue this maner of annoylyng of ſycke perſones, with due reuerence & honour, as it is preſcribed by the holy apoſtle ſaynt James. That is to ſay, whan ſo euer any pſon amonges vs ſhall fall into any daungerous ſyckenes, let hym call the prieſtes of the churche, with other good & auncient chriſten people, and let them go vnto the ſycke perſon, and there, not onely com-

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forte

forte hym corporally, but also gyue hym goostly instructions, and exhortations to lament and be sory for his synnes, to persever in the right fayth of Christ and charitie towardes his neighbour, to beare & sustayne pacientlye the grefes & paynes of his maladye for goddis sake, reputynge the same as the manyfest token of the loue & fauour of god towardes hym, to contemne the worlde, and to desyre to reigne with Christ in heuen, and suche other thynges. Whiche done, then let the priestes & the company there assembled, and the sycke man hym selfe also (as his syckenes wyll suffre hym) praye vnto god with full hope & confidence, as well for the remission of his synnes, as for the recouerye of his helthe, (if it shall so stande with goddis pleasure) let the priestes anoynt the sycke man, according to the teachynge
Iaco. 5. of saynt James, and no doubte the feruent and faythfull prayer of the priestes, and other psons aforesaid, ioyned with the due contrition & fayth of the sycke pson, shall obteyne of almyghty god al thynges whiche shall seme vnto god necessary for the helth & comforte as well of the soule as of the bodyly syckenes of the sayd persone.

Thyrdely, howe that the holy fathers of the church, considering this place of saynt James, & the maner also of anoyntyng of sycke men, vsed by the apostles, (as was afore sayd) thought it conuenient to institute & ordeyn, that this maner of anoylynge of sycke men, prescribed by saynt James, shulde be obserued contynually in the churche of Christe, as a very godly and holsome medicyne, or remedye to alleuiate and mitigate the diseases & maladies, as wel of the soule as of

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the body of christen men. And to the intent the same shuld be had in more honour & veneration, the sayd holy fathers wylled and taught, that al christen men shulde repute and accompt the sayd maner of anoyling among thother sacramentes of the churche, forasmoche as it is a visible signe of an inuisible grace. wherof the visible signe is the anoyling with oyle in the name of god. whiche oyle (for the naturall properties belongynge vnto the same) is a very cõuenient thing to signifie & figure the great mercy & grace of god, & the spiritual lyght, ioye, comforte, & gladnes, whiche god poureth out vpon al faythful people, calling vpon hym, by the inwarde vnction of the holy goost. And the grace conferred in this sacramẽt, is the releefe, & recouerie of the disease & sickenes, wherwith the syeke person is then diseased and troubled, and also the remission of his synnes, if he be then in synne. This grace we be assured to optayne by the vertue & efficacie of the faythful & feruẽt prayer, vsed in the ministration of this sacrament of anoyling, accordyng to the saying of saint James before rehersed, and also according to the sondry promises, made by Christ vnto the faythfull prayer of his churche, as when Christe sayth, what so euer ye shall aske and praye my father to gyue vnto you in my name, it shall be graunted vnto you. Matth.7. Mar.11.

For the better vnderstandynge wherof, two thynges be here specially to be noted. The first is, that saynt James calleth here the prayer to be vsed in the tyme of this inunction, the prayer of faith. wherby he meaneth, that this prayer ought to be made in that ryght fayth, truste, and confidence: whiche we ought to haue

to haue in god to obteyne the effecte of our petitions, made in the ministration of this sacramēt. and that it ought to conteyne nothyng, but that shall stande with the pleasure, the honour, & glory of god. and that whan we directe our prayers vnto god for any bodyly helthe or relicke, or for any other temporall commoditie: we ought alwayes to tempre our sayd prayer with this condition, that is to saye, if it shall so stande with goddis wyll & his pleasure. And that we ought to say, as Christe sayd in his prayer vnto his father. Father if it shall please the: I am content to dye and suffre this shamefull and cruell dethe
Mat. 26. of the crosse. Thy wyll be fulfilled herein, let not my wyll and desyre be followed, but let thy wyll and disposition be fulfylled, whervnto I holly cōmyt my selfe. ¶ The seconde thynge to be noted is, that to the attaynynge of the sayd grace, conferred in this sacrament of extreme vnction, it is expedient also, that the sycke persone hym selfe shall knowlege his offences towardes god and his neighbour, and aske forgiuenes of them for the same. and lykewise forgyue all them that haue offended hym in worde or dede. and so beinge in perfyte loue and charitie, to praye hym selfe (as he may) with faythfull harte and full hope and confidence in god for the remission of his synnes, and restoring vnto his bodyly helth, if it shall so stande with goddis pleasure. And therfore the said apostle addeth immediately vn-
Iaco. 5. to this place these wordes folowynge. Confesse your faultes and offences, whiche ye haue trespassed one to an other, and be you redy and glad to forgyue the same for goddis sake, and to aske forgy-

forgyuenes the one of the other. and so being reconciled, praye eche for other: and than you shall atteyne perfyte helthe of all your infirmities, as well spirituall as corporall. For if you be so affected in harte, and vnited and knytte the one to the other in perfyte charitie: no doubte ye be iustified in the syght of god, and without doubte your prayer shall be herde and accepted of god. For surely the prayer of the man iustified is of merueylous vertue & efficacie in the acceptation of god, as it appereth by the example of Elias the prophete. who although he were but a man, and subiect to affections as other men be: yet bycause he was a iuste man, whan he prayed to god, that neyther rayne nor dewe shuld descende vpon the land of Israel from heuen by the space of thre yeres and sixe monethes, god graunted his prayer, and wolde not suffre that any rayne or dewe shulde fall vpon the sayd lande by the sayd space. wherby arose an extreme derthe and famine amonges them of that countrey. And afterwarde whan the sayd Elias prayed agayn to god, to sende rayne and moysture vpon the sayd lande: God lykewyse herde his prayer, and sent downe rayne plentifully vpon the erthe, and so the erthe brought forth all kyndes of fruytes agayne, in the maner as it was wonte to do before, to the great comforte of the people. 3. Reg. 17. Lucæ. 4.

Finally we thynke it conuenient, that all byshoppes and preachers shall instructe and teache the people, commytted to theyr spiritual charge, Fyrst, that no man ought to thynke, that by the receyuynge of this sacrament of anoylynge, the syche mannes lyfe shall be made shorter: but rather

ther that the same shal be prolonged therby. consyderynge the same is instituted, for recouerie of heithe bothe of the soule & body. Seconde, that it is an euyll custome to differre the administration of this sacrament, vnto suche tyme, as the sycke persones be brought by syckenes vnto extreme perill and ieoperdie of lyfe, and be in maner in dispayre to lyue any lenger. Thyrdly that it is lawfull & expedient to administer this sayd sacrament vnto euery good chrysten man, in the maner and fourme before rehersed: so ofte and whan so euer any great, and perilous syckenes, and maladye shall fortune vnto them. For the trouth is, that the holy fathers of the churche dyd neyther call this sacrament, the extreme vnction (that is to saye, the last vnction) bycause it shulde be ministred last and after all other sacramentes. neyther yet they dyd ordeyne, that the same shulde be ministred onely, whan sycke men shulde be brought vnto the extreme panges of deth: but they dyd call it by the sayd name of extreme vnction, bycause it is the last in respecte of the other inunctions, whiche be ministred before in the other sacramētes of baptisme and confirmation (In bothe whiche sacramentes, chrysten men be also annoyled and annoynted.) And the trouth is also, that the sacrament of the Altare, being duely receyued, is the very spirituall fode, and the very necessarye sustentation, comforte, and preseruation of all chrysten men in all daungerous passages and aduentures. And therfore it is expedient, that the sayd sacrament of the altare shulde be receyued after this anoylynge, done in the tyme of syckenes. For surely the re-

ceyuynge

receyuyng of the body of our sauiour Jesu Christ, is the very perfection, not onely of this, but also of all the other sacramentes.

And, as vnto the ordynaunce of the holy fathers, concernynge the tyme, whan this sacrament of extreme vnction shulde be ministred and receyued: it is out of all doubte, that they wylled and ordeyned, that the same shulde be obserued, accordynge to the institution of the apostle saynt James. whiche was, that it shulde be ministred and receyued, so ofte and whan so euer any man shulde fortune to be sycke of any daungerous sycknes. and also at suche tyme as the sycke man hym self were of perfyte remẽbrance, iudgement, discretion, and knowlege, in suche thynges as do appertayne vnto the profession and office of a good christen man. For (as it was said before) saynt James requireth suche iudgement, suche spirituall affections, and motions, and also suche desyre, and deuotion to be in the sycke man: that he hym selfe, in the tyme of his anoylynge, shulde not onely hartyly, faythfully, deuoutly, & religiously prayse god, and thanke god for his visitation, and punyshment: but also puttyng his hole confidence and trust in god, and so cõmitting hym selfe holly into his handes and mercy, shulde inuocate and call vpon hym for the remission of his synnes, and recouerie of his helth, and finally shulde declare his charitie, in forgyuynge, and askyng of forgyuenes for all offences commytted by hym agaynst his neyghbour, or by his neyghbour agaynst hym.

Thus beinge declared the vertue and efficacie of al the seuen sacramentes, we thynke it conue-

nient, that all bysshops and preachers shall instruct and teache the people committed to their spiritual charge, that although the sacramentes of Matrimonye, of Confirmation, of holy Orders, and of Extreme vnction, haue ben of longe tyme past receyued, and approued by the cōmune consent of the catholyque churche, to haue the name and dignitie of sacramētes, as in dede they be well worthy to haue (for asmoche as they be holy & godly sygnes, wherby, and by the prayer of the minister, be not onely signified, and represented: but also gyuen and conferred some certayne and speciall gyftes of the holy goost, necessarie for christen men to haue for one godly purpose or other, lyke as it hath ben before declared) yet there is a difference in dignitie and necessitie betwene them and the other thre sacramentes, that is to say, the sacramentes of Baptisme, of Penaunce, and of the Altare, and that for diuerse causes. Fyrste bycause these thre sacramentes be instituted of Christe, to be as certayne instrumētes or remedies necessarie for our saluation, and thatteynynge of euerlastyng lyfe. Seconde, bycause they be also commaunded by Christe to be mynistred and receyued in theyr outwarde visible signes. Thyrdly, bycause they haue annexed and conioyned vnto their sayd visible signes suche spirituall graces, as wherby our synnes be remytted and forgyuen: and we be perfytely renewed, regenerated, purified, iustified, and made the veray membres of Christis mysticall body, so ofte as we worthyly, and duely receyue the same.

Here

HERE FOLOVVETH THE thyrde parte of this treatise, conteynynge the exposition or declaration of the tenne commaundementes.

The tenne cõmaundementes.

1 THOV SHALTE haue none other goddis, but me.

2 Thou shalt not make to thy selfe any grauen thynge, ne any similitude of any thynge, that is in heuen aboue, or in erth benethe, nor in the water vnder the erth, thou shalte not bowe downe to them, ne worshyp them.

3 Thou shalte not take the name of thy lorde god in vayne.

4 Remembre that thou do sanctifie, and kepe holy thy Sabbot daye.

5 Honour thy father and mother.

6 Thou shalte not kyll.

7 Thou shalte not committe adulterie.

8 Thou shalte not steale.

9 Thou shalte not beare false witnes agaynst thy neyghbour.

10 Thou shalte not desyre thy neyghbours house, his wyfe, his seruaunt, his mayde, his oxe, his asse, ne any other thynge that is his.

The exposition of the first cõmaundement.

THE FIRST cõmaundement, lyke as it is fyrst in order, so it is the moste chiefe, & principall among all the other preceptes.

For in this fyrst cõmandement god requireth of vs those thynges, in the whiche consysteth his chiefe & principal worshyp and honour, that is to say, pfyte fayth, sure hope, & vnfeyned loue, and drede of god. And therfore as concernynge this cõmandement, we thynke it conuenient, that all bysshops & preachers shall instructe & teache the people, committed vnto theyr spirituall charge, Fyrste that to haue god, is not to haue hym, as we haue other outward thinges, as clothes vpõ our backe, or treasure in our chestes, nor also to name hym with our mouth, or to worshyp hym with knelynge, or suche other gestures: But to haue hym our god, is to conceyue hym in our hartes, to cleue fast & surely vnto hym with hart and mynde, to put all our trust and confidence in hym, to set all our thought and care vpon hym, and to hange holly of hym, takyng hym to be infinitely good and mercyfull vnto vs.

Seconde that god cõmaundeth vs thus to do vnto hym onely, & to no creature, nor to no false and fayned god. For as a kynde and louing man can not be content, that his wyfe shuld take any other husbande: so can not our moste kynde, and moste louyng god, and creatour be pleased, if we shulde forsake hym, and take any other fayned goddis. And surely he is more present with vs, and more redy to shewe vs all kyndnes & goodnes, than any creature is or can be. And all redy of his gyfte we haue all that we haue, meate, drynke, clothe, reason, wytte, vnderstandynge, discretion, and all good thynges, that we haue, perteynynge bothe to the soule and the body. And therfore he can not beare so moche vngratitude

and

and vnkyndenes at our handes, that we shulde forsake hym, or elles fixe our fayth and trust in any other thynges besydes hym.

Thyrdely that by this precepte god cõmaundeth vs, not onely to trust thus in hym: but also to gyue hym the hole loue of our hartes aboue al worldly thynges. yea and aboue our selfes. So that we may not loue our selfes, nor any other thyng, but for hym. accordyng as Moyses sayth in the boke of Deuteronomie, Thy lorde god is one god, & thou shalt loue hym with all thy hart, and with all thy lyfe, and with all thy mynde, and with all thy strengthe and power. And this loue must bryng with it a feare, that euen for very pure loue we ought to be moche abasshed and afrayde, to breake the least of his cõmaundementes: Lyke as the chylde the more he loueth his father, the more he is lothe and afrayde to displease hym in any maner of case. Deut. 6.

Fourthly, that all they offende agaynst this cõmaundemẽt, whiche set theyr hartes & myndes vpon any worldly thynge aboue god. For what so euer we loue aboue god, so that we set our myndes vpon it, more than we do vpon god, or for it we woll offende god: truely that we make our god. For as sayntt Paule sayth, The couetouse man maketh his goodes, his god, and the gluttonous man maketh his bely his god. For the one setteth his mynde more vpon his goodes, the other more vpon his bely: than they do vpon god, and for them they woll not stycke to offende god. and all these breake this cõmaundement. Collo. 3. Philip. 3.

Item that all they, which haue more confidẽce in the creatures of god, thã in god: do also make

the creatures of god, theyr god And howe gre-
uously god is offended therwith we fynde in the
2. Par. 16. booke of Paralipomenon, where it is wrytten,
That whan Aza kyng of Juda beinge sore con-
strayned by Baasa kyng of Israel, sent for helpe
to Benadad kyng of Siria, & gaue to hym great
treasure, for to allure hym to his aide: Our lorde
sent the prophete Jnanie to Aza the kyng of Ju-
da, who sayd vnto hym in this maner, Bycause
thou hast trusted in the kynge of Siria, and not
in thy lord god: therfore those of the king of Si-
ria, are escaped from thy handes. were not they
of Ethiopia and Libia of farre greatter power,
bothe in chariottes and horsmen, and in nombre
or multitude whiche was innumerable? And yet
our lorde, as longe as thou dyddest put thy trust
in him: dyd yelde them into thy handes. The eyes
of god do beholde all the worlde, and do gyue
strength to them that trust in hym with all theyr
harte. Jn whiche wordes it dothe appere, that it
is layde to Aza his charge, that he dyd not beleue
in our lorde, bycause he had more trust in Bena-
dad an hethen prince, than in our lorde. Jt is no-
ted also in the same chapiter, That where as Aza
afterwarde had very great payne in his feete, he
sought not to our lorde for remedye of his sayd
disease: but trusted more in the arte and remedie
of physyke. wherby we may lerne, that it is one
great parte of perfyte beleke in our lorde god, to
put our trust and confidence moste principally,
and aboue all other, in hym. wherfore they that
do otherwyse, transgresse this cõmaundement,
and make to them other goddis.

Jtem that all they transgresse this cõmaunde-
ment,

ment, whiche eyther so moche presume vpon the mercy of god, that they feare not his iustice, and by reason therof do styll continue in their synne: or elles so moche feare his iustice, that they haue no trust in his mercy, and by reason therof fall into desperation. For bothe these wayes they make hym no god, takynge from hym eyther iustice or mercy, without which he can not be god. And so do they, that by superstition repute some dayes good, some dismale, or infortunate: or thynke it a thyng vnlucky to mete in a mornyng with certayne kynde of beastes, or with men of certayne professions. For suche superstitious folke infame the creatures of god.

Item that they be of the same sorte, whiche by lottes, astrologie, diuination, chatteryng of byrdes, phisiognomie, and lokyng of mens handes, or other vnlawfull & superstitious craftes, take vpon them certaynly to tell, determyne, & iudge before hande of mens actes & fortunes, whiche be to come afterwarde. For what do they but make them selfes goddis in this behalfe, as the pphete Esaie sayth: Tell vs afore, what shal come, and we shall saye that you be goddis. Esai. 41.

Item that all they, which by charmes & witchcraftes do vse any prescribed letters, sygnes, or characles, wordes, blessynges, roddes, cristal stones, sceptres, swordes, measures, hangynge of sayntt Johñs gospel, or any other thynge aboute theyr neckes, or any other parte of theyr bodies, or any other suche vayne obseruation: trustyng therby to contynue longe lyfe, to dryue awaye syckenes, or preserue them from syckenes, fyres, water, or any other peryll, other wyse than phi-

ſike or ſurgerie dothe allowe, do alſo offende a-gaynſt this commaundement.

But moſte greuouſly of al, and aboue al other they do offende agaynſt this commaundement, whiche profeſſe Chriſte, & contrarie to theyr profeſſion, made in theyr baptiſme, do make ſecrete pactes or couenauntes with the dyuell, or do vſe any maner coniuration, or reyſyng vp of dyuels for treaſure, or any other thynge hydde or loſt, or for any other maner of cauſe, what ſo euer it be. For al ſuche cõmit ſo high offence & treaſon to god, that there can be no greatter. For they yelde the honour due vnto god, to the dyuell, goddis ennemy. And not onely al ſuche as vſe charmes, wytchecraftes, and coniurations, trãſgreſſe this hygh & chiefe cõmaundement: but alſo all thoſe, that ſeke & reſorte vnto them for any counſell or remedy, accordyng to the ſaying of god, whan he
Deut. 18. ſayd, Let no man aſke counſell of them that vſe falſe diuinatiõs, or ſuch as take hede to dremes, or chatteryng of byrdes. Let there be no wytche, or enchaunter amonge you, nor any that aſketh counſell of them, that haue ſpirites, nor of ſothſayers, nor that ſeke the trouth of them that be deed. for god abhorreth all theſe thynges.

The exposition of the ſeconde cõmaundement.

THE SECONDE cõmandemẽt Moyſes declareth at good lengthe in the boke of Deuteronompe, where he ſpeketh in
Deut. 4. this maner. In the day, whan our lorde ſpake to you in Oreb from the myddes of the fyre, you herde the voyce & the ſounde of his wordes, but you

you sawe no forme, or similitude: least peraduenture you shulde haue ben therby deceyued, and shuld haue made to your selfe an engraued similitude, or image of man or womã, or a similitude of any maner beast vpon erth, or of foule vnder heuẽ, or of any beast that crepeth vpon the erth, or of fishes that tary in the water vnder the erth. and least peraduenture, lyftyng vp your eyen to heuen, and there seing the sonne, & the mone, and the sterres of heuen, you shulde by errour be deceyued, and bowe downe to them, and worshyp them, whiche the lorde hath created to serue all people vnder heuen.

By these wordes we be vtterly forbydden to make, or to haue any similitude or image, to the intent to bowe downe to it, or to worship it. And therfore we thinke it cõueniẽt, that all byshops & preachers shal instruct & teache the people, cõmitted to theyr spirituall charge. Fyrst, that god in his substance can not by any similitude or image be representeed, or expressed. For no wytte ne vnderstanding can comprehende his substance. And that the fathers of the churche, consyderyng the dulnes of mans wyt, and partly yeldynge to the custome of gentilitie (which before their comyng vnto the fayth of Christ had certeyn representations of theyr false goddis) suffred the picture or similitude of the father of heuẽ to be had & set vp in churches: not that he is any such thing, as we in that image do beholde (for he is no corporal ne bodily substãce) but only to put vs in remẽbrãce, that ther is a father in heuẽ, & that he is a distinct persone from the sonne, & the holy goost. whiche thynge neuertheleſſe, if the comon people wolde

dewly

dewly conceyue of the heuenly father, without any bodyly representation: it were more semely for christē people, to be without all suche images of the father, than to haue any of them.

Seconde, that although al images, be they engrauen, peynted, or wrought in arrais, or in any otherwyse made, be so prohibited, that they may neyther be bowed downe vnto, ne worshypped (for asmoche as they be the workes of mannes hande onely) yet they be not so prohibited, but that they may be had and set vp in churches, so it be for none other purpose, but onely to thintent, that we (in beholdynge and lokyng vpon them, as in certayne bookes, and seinge represented in them the manifold examples of vertues, whiche were in the sayntes, representeed by the said images) may the rather be prouoked, kendled, & styred, to yelde thankes to our lorde, and to prayse hym in his sayd sayntes, and to remembre & lament our synnes and offences, and to praye god that we may haue grace to folow their goodnes and holy lyuyng. As for an example. The image of our sauiour, as an open boke, hangeth on the crosse in the rode, or is peynted in clothes, walles or wyndowes, to the intent that beside theramples of vertues, whiche we may lerne at Christ: we may be also many wayes puoked to remēbre his paynfull and cruell passion, and also to considre our selfes, when we behold the said image, and to condemne and abhorre our synne, whiche was the cause of his so cruell deth. and therby to professe, that we woll no more synne. And furthermore considerynge what hygh charitie was in hym, that wolde dye for vs his enemyes, and

what

what great dangers we haue escaped, and what hygh benefytes we receyue by his redemption: we may be prouoked in all our distresses & troubles, to run for comforte vnto hym. All these lessons, with many mo, we may lerne in this boke of the rode, if we woll entierly and ernestly loke vpon it. And as the lyke of our sauiour Christ is representeed by this image: euen so the lyues of the holy sayntes, whiche folowed hym, be representeed vnto vs by their images. And therfore the sayd images may wel be set vp in churches, to be as bokes for vnlerned people, to lerne therin examples of humilitie, charitie, patience, temperance, contempte of the worlde, the flesshe, & the diuel, and to lerne example of all other vertues, & for the other causes aboue rehersed. For whiche causes only, images be to be set in the churches, and not for any honour to be done vnto them. For although we vse to sense the sayd images, & to knele before them, and to offre vnto them, and to kysse theyr feete, and suche other thynges: yet we muste knowe and vnderstande, that suche thynges be not, nor ought to be done to the images selfe, but onely to god, & in his honour, or in the honour of the holy sayut or sayntes, whiche be representeed by the sayd images.

Thyrdly, we thynke it cõuenient, that all byshops and preachers shall instructe & teache the people, commytted vnto theyr spirituall charge, that agaynst this cõmandement dyd offende generally before the comyng of Christ all gentiles, and people that were not of the natiõ of Israel. For they worshypped images and false goddis, some one, some an other. Of the whiche sorte,

there

there was a great nõbre. For besyde these cõmon goddis, euery coũtrey, euery citie or towne, euery hous & familie had their propre goddis. wherof is moche mencion made in authors bothe christen and hethen. And these gentyles though they had knowlege of a very god: yet as saynt Paule
Rom. 1. sayth, they had ydle & vayne fantasyes, whiche led them from the trouthe: & where they counted them selfes wise, they were in dede very fooles.

Item that agaynst this commaundement also offended the iewes many and sondry times, and almoste continually. For not withstandyng that they professed the knowlege and worshyppynge of the very true god: yet they fell to worshipping of images, idols, and false goddis, as the holy scripture in many places maketh mencion.

Finally we thynke it conuenient, that all bysshops and preachers, shall instructe & teache the people, commytted vnto theyr spirituall charge, that to set vp images, as the hethen people & the iewes dyd, to bowe to them, & to worshyp them, is forbydden in this seconde cõmaundement.

Item that all they do greatly erre, whiche put difference betwene image & image, trustyng more in one than in an other: as though one coulde helpe, or do more than an other, whan bothe do represent but one thynge, and sauynge by waye of representation, neyther of them is hable to worke, or to do any thynge. And they also that be more redy with theyr substance to decke deed images gorgiously and gloriously: than with the same to helpe poore christen people, the quicke & lyuely images of god. whiche is the necessarye worke of charitie, cõmaunded by god. And they

also,

also, that so dote in this behalfe, that they make vowes, & go on pilgremages euen to the images, and there do call vpon the same images for ayde and helpe: fantasieng, that either the image woll worke, or els some other thynge in the image, or god for the imags sake, As though god wrought by images carued, engrauen, or peinted, brought ones into churches, as he dothe worke by other his creatures. In whiche thynges if any person heretofore hath, or yet dothe offende: all good & well lerned men haue great cause to lamẽt suche errour and rudenes, and to put their studies and diligence for the reformation of the same.

The declaration of the thyrde cõmaundement.

AS TOVCHYNGE the thyrde commaundement, we thynke it conuenient, that all bysshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that in the sayd cõmaundemẽt god requireth of vs to vse his name with all honour and reuerence.

Item that the ryght vse of the name of god, and the outwarde honour of the same, standeth chiefly in these thynges folowing, that is to say, In the constant confession of his name, in the ryght inuocation of the same, in gyuynge of due thãkes vnto god as wel in prosperitie as in aduersitie, & in the preachyng & teachyng of his worde. For Christe sayth, He that openly confesseth me Matth. 10.
before men: I shal confesse hym before my father in heuen. and he that is ashamed of me, to confesse my name before men: I woll be ashamed of hym

hym before my father in heuen. In whiche wor-
des Christe teacheth vs, not onely to professe the
name of god: but also boldly and constantly to
defende the same, and not to swarue from it, for
any maner of persecution or iniurie. we must al-
so in all tribulation & necessitie, and in al tempta-
tions and assaultes of the dyuell, inuocate & call
vpon the name of god. For god accompteth his
name to be halowed, magnified, & worshypped,
whan we call vpon hym in our nede. Call vpon
me (sayth he) in the tyme of trouble, and I woll
Psal.49. delyuer the: & thou shalt honour me. And agayne
Pro.18. the wise mā saith, The name of god is the moste
stronge towre, the rightuous man runneth to it,
and he shal be holpen. Furthermore, we may not
seke our owne name, laude, & fame: but vtterly
auoyde and eschewe the desyre of al worldly ho-
nour, glorie, and prayse, and must gyue al laude,
prayse, and thankes vnto god for his benefytes.
whiche be so many in nombre, and so great, that
we ought neuer to cesse from suche laudes and
Psal.49. thankes. Lyke as the prophete Dauid admonis-
1.Cor.10. sheth vs, sayinge, Offre vnto god the sacrifice of
laude & prayse. And sayne Paule cōmandeth vs,
whan so euer we eate, drynke, or do any maner
of busynes, to gyue honour, prayse, and thankes
vnto god. And we must also preache the worde
of god truely, & purely, and set forth the name of
god vnto other, and reproue al false & erronious
doctryne & heresies. For although priestes & bys-
shops onely be specially called, & deputed as pu-
blike ministers of goddis worde: yet euery chri-
sten man is bounde particularly to teache his fa-
milie, & suche as be vnder his gouernance within
his

his houſe, whan tyme and place requireth.

Seconde, we thynke it cõuenient, that all byſ-
hops and preachers ſhall inſtructe & teache the
people, commytted vnto theyr ſpirituall charge,
that by this precept we be cõmaunded to vſe the
name of god, vnto all goodnes and trouth: And
cõtrarywyſe we be forbyd in the ſame, to vſe his
name to any maner of euyll, as to lyenge, decey-
uing, or any vntrouth. And therfore agaynſt this
cõmandemẽt they offende, that ſweare in vayne.
They ſweare in vayn, that ſweare without lau-
ful and iuſt cauſe: for than they take the name of
god in vayne, although the thynge, whiche they
ſweare, be true. And lykewiſe do all they, whiche
for euery lyght, & vayne thyng, be redy to ſweare
vnprouoked, or prouoked of lyght cauſe. or that
do glorie in outragiouſe othes, or of cuſtome do
vſe to ſweare. or that do ſweare a falſe othe, and
be forſworne wyttingly. And ſuch an othe is not
onely periurie, but alſo a kynde of blaſphemie, & is
hygh diſhonour and iniurie to god: bycauſe that
ſuche perſons, as make ſuche othe, do wyttingly
bring god for a falſe wytnes, which is al trouth,
& hateth al vntrewth. For if he coulde be falſe, he
were not god. And ſo ſuche periured men, aſmoche
as is in thẽ, make god no god. And if they beleue
that he wol or can ware fals witnes, than aboue
and beſydes blaſphemie, they run into hereſie.

Item that they alſo do ſweare in vayne, which
ſweare any thing that is true, or fals, they being
in doubte, whyther it be true or falſe: and do not
afore well examyne & diſcuſſe, whyther it be true
or falſe. or that ſweare that thynge to be falſe,
whiche though in dede it be falſe, yet they thinke

it to be trewe. or that sweare that thynge to be trewe, whiche though in dede it be trewe, yet they thynke it to be false.

Item that they also do take the name of god in vayne, whiche sweare to do that thynge, whiche they entended not to do. or sweare to forbeare that, which they entēded not to forbeare. or swere to do any thynge, whiche to do is vnlawfull. or swere to leaue vndone any thyng, which to omit or leaue vndone, is vnlawfull. And suche as so swere, to w thinges vnlaufull, not only offende in suche swearing: but also they moch more offende, if they performe the thynge that they do sweare.

Item that they also breake this cōmandemēt, whiche sweare to do, or to obserue any thynge, whiche to w e obserue they knowe not, whether it be laufull or vnlaufull. or that make any othe contrarye to theyr laufull othe or promyse made before: so longe as theyr former othe or promyse standeth in strengthe.

Item that they also do take the name of god in vayne, whiche by rewardes, or fayre promyses: or by power, or feare, do enduce, or constrayne any man to be periured.

Item that they also take the name of god in vayne, whiche abuse the holy name of god to vnlawfull practises, as to charmes, enchauntementes, diuinations, coniurations, or suche lyke. And that priestes and ministers of Christis churche, do also breake this cōmaundement: if in thadministration of the sacramentes, they yelde not the hole efficacie, vertue, and grace therof to our lorde, as the veray auctour of the same: but ascribe the sayd efficacie vertue and grace, or any

parte

parte therof to them selfe. or if any of them do vse any of the sacramentes to any coniuratiõs, or any other straunge practise, contrary to that holy vse, for the whiche they be ordeyned.

Item that they also breake this cõmandement, whiche eyther by teachynge or preachynge, or by ꝓtense of holy lyuing, to abuse this name to their owne vaynglory, or any other vngodly purpose. And generally that all euyll christen men, whiche profesſe the name of Christ, & lyue not accordyng to their profession, do also take the name of god in vayne, in wordes confessing Christ, & denyeng hym in dedes. They also breake this cõmaundemẽt, which in trouble do not call vpon the name of god, nor do thanke hym in all thynges bothe swete & soure, good & euyll, welfare & euyll fare. For god doth sende vs many troubles & aduersities, bycause we shuld runne to hym, crye to hym for helpe, and call vpon his holy name.

Thyrdly we thynke it conuenient, that all byshoppes and preachers shall instructe and teache the people, cõmitted vnto their spirituall charge, that (for asmoche as the gyftes of helthe of body, helthe of soule, forgyuenes of synnes, the gyfte of grace, or lyfe euerlastynge, and suche other, be the gyftes of god, and can not be gyuen but by god) who so euer maketh inuocation to sayntes for these gyftes, prayenge to them for any of the sayd gyftes, or suche lyke, (whiche can not be gyuen but by god onely) yeldeth the glory of god to his creature, contrary to this cõmaundement. For god sayth by his prophete, I woll not yelde my glorye to any other. Therfore they that so pray to saintes for these gyftes, as though Esai. 42.

they coulde gyue them, or be the gyuers of them: transgresse this cõmandemẽt, yeldyng to a creature the honour of god. Neuertheles to praye to sayncte, to be intercessours with vs, & for vs to our lord for our suttis, which we make to hym, & for suche thinges as we can obteyne of none but of hym, so that we make no inuocation of them: is lawfull & allowed by the catholike churche.

And agayne bycause no temple, ne churche, ne altare, ought to be made but onely to god, (For to whom we make temple, churche, or altare, to hym (as sayne Justyne sayth) we may do sacrifice, and sacrifice we may do to none but to god.) we thynke it cõuenient, that all bysshops & preachers, shal instructe & teache the people, cõmitted vnto theyr spirituall charge, that we abuse our englyshe, whan we call the temples, churches, or altars by the name of any sayne, as the churche, or altar of our lady, the churche or altar of sayne Michael, of saint Peter, of saint Paule, or such other. For we ought to call them no otherwyse, but the memories of our lady, of saint Michael, sayne Peter, sayne Paule, & so of other sayntes: and the churches or tẽples of god only, in which be the memorials of those sayntes. And lykewise must the altares be dedicated to our lorde onely, though it be for the memoriall of any sayne. Notwithstandynge it is not necessary to alter the cõmune speche, whiche is vsed, nor there is any erroure therin: so that the sentẽce or meanyng therof be well & trewly vnderstanded, that is to say, that the sayd altares & churches be not dedicated to any saint, but to god onely, and of the sayntes but a memorial, to put vs in remẽbrance of them

that

that we may folowe theyr example and lyuyng. And therfore if we meane, as the wordes do imwrite, whan we call them the churches or altares of saintes: we yelde the honour of god from hym to the sayntes, and breake this cõmaundement. And lykewise if we honour them, any otherwise than as the frendes of god, dwellyng with hym, and establysshed now in his glorie euerlastynge, and as examples, whom we must folowe in holy lyfe and cõuersation. or if we yelde vnto sayntes the adoration & honour, whiche is due vnto god alone: we do (no doubte) breake this cõmaundement, and do wronge vnto our lorde god.

The exposition of the fourth cõmaundement.

AS TOVCHYNGE the fourth commaundemẽt we thynke it cõuenient, that all bisshops and preachers shall instructe and teache the people, cõmitted vnto theyr spiritual charge. Fyrst that this worde Sabbote is an hebrewe worde, and signifieth in englysshe rest. So that the sabbot daye is as moche to say, as the day of rest and quietnes. And therfore there is a speciall and notable difference betwene this cõmaundement & thother. ix. For as saynt Austen sayth, All the other. ix. cõmaundemẽtes be morall cõmaundementes, and belonged not onely to the iewes, & all the other people of the worlde, in the tyme of the olde testament: but also to all christen people in the newe testament. But this precepte of Sabbot, as concernynge rest from bodyly labour the seuenth daye, perteyned onely vnto the iewes in the olde testamẽt, before the comyng of

they coulde gyue them, or be the gyuers of them: transgresse this cõmandemẽt, yeldyng to a creature the honour of god. Neuertheles to praye to ¶ sayntes, to be intercessours with vs, & for vs to our lord for our suttis, which we make to hym, & for suche thinges as we can obteyne of none but of hym, so that we make no inuocation of them: is lawfull & allowed by the catholike churche.

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The exposition of the fourth cõmaundement.

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Chryst: and not to vs chrysten people in the newe testament. Neuertheles, as concernynge the spirituall rest (whiche is figured & signified by this corporall rest) that is to saye, rest from carnall workes of the flesshe, & all maner of synne: this precepte remayneth styll, and byndeth them, that belonge to Chryst, and not for euery seuenth day onely, but for all dayes, houres, and tymes. For at all tymes we be bounde to rest from fulfillyng of our owne carnall wyll and pleasure, from all synnes, & cuyll desyres, from pryde, disobedience, ire, hate, couetousnes, & all suche corrupte & carnall appetites, & to cõmyt our selfes holly to god, that he may worke in vs all thynges, that be to his wyll and pleasure. And this is the true Sabbot or rest of vs, that be chrystened, whan we rest from our owne carnall wylles, and be not ledde therby: but be guyded alwaye by god & his holy spirite. And this is the thynge that we praye for in the Pater noster, whan we say, Father, let thy kyngdome come vnto vs, Thy wyll be done in erthe, as it is in heuen, Reigne thou with vs, Make thy wyll to be wrought in vs, that from our owne corrupte wyll we may rest & cesse. And for this purpose, god hath ordeyned, that we shuld fast, watche, and labour: to thende that by these remedies we might mortifie & kyll the cuyll and sensuall desyres of the flesshe, and attayne this spiritual rest, and quietnes, whiche is signified and figured in this cõmaundement.

Seconde we thinke it conuenient, that all bysshoppes and preachers, shall instructe and teache the people, cõmitted vnto their spiritual charge, that besydes this spirituall rest (which chiefely & prin-

pricipally is required of vs) we be boũde by this precepte, at certayne tymes to ceasse from all bodily labour, and to giue our myndes entierly and holly vnto god. to here and lerne his worde. to knowlege our owne synfulnes vnto god, and his great mercy, and goodnes vnto vs. to gyue thankes vnto hym for all his benefytes. to make publyke and cõmon prayer for all thynges nedefull. to receyue the sacramẽtes. to visite the sicke. to instructe euery man his chyldren, and family in vertue & goodnes, & suche other lyke workes. whiche thynges although all christen people be bounde vnto, by this commaundement: yet the Sabbot daye, whiche is called the Saturdaye, is not now prescribed and appoynted therto, as it was to the iewes: but in stede of the Sabbot day, succedeth the Sonday, and many other holy and feastfull dayes, whiche the churche hath ordeyned from tyme to tyme. whiche be called holy dayes, not bycause one daye is more acceptable to god, than an other, or of it selfe is more holy than an other: but bycause the churche hath ordeyned, that vpon those dayes, we shuld gyue our selfes holly without any impediment vnto suche holy workes, as be before expressed, where as vpon other dayes we do applye our selfes to bodyly labour, and be therby moche letted from suche holy and spirituall workes.

And to the entent the ignorant people may be the more clerely instructed, what holy & spirituall workes they ought to do vpon the holydaye, we thynke it conuenient, that all byshops and preachers shall exhorte & teache the people, cõmytted to their spiritual charge, to vse them selfe in this

maner folowynge: That is to say, At theyr fyrst entre or comyng into the churche, let them make accompte with them selfes, howe they haue bestowed the weke past, remembrynge what euyll myndes & purposes they haue had, what wordes they haue spoken, what thynges they haue done, or left vndone, to the dishonour or displeasure of god, or to the hurte of theyr neyghbour, or what example or occasion of euyl they haue gyuen vnto other. And whan they haue thus recollected, & cõsidered all these thinges in their myndes: then let them humbly knowlege their defaultes vnto god, & aske forgyuenes for the same, with vnfeyned purpose in theyr hartes, to conuert & returne from their noughty lyues, & to amende the same. And whan they haue so done, than let them clerely, and purely in theyr hartes remit & forgyue all malice and displeasure, whiche they beare to any creature. And after that, then let them fall vnto prayer, accordyng to the cõmandemẽt of Christ,

Matth. 5. where he saith, whan you begyn to pray, forgiue what so euer displeasure you haue agaynst any man. And whan they be wery of prayer, then let them vse redynge of the worde of god, or some other good and heuenly doctryne, so that they do it quietly, without distourbance of other, that be in the church: or els let them occupy their myndes with some holsom & godly meditations, wherby they may be the better. And they that can rede, may be well occupyed vpon the holy day, if they rede vnto other, suche good workes, which may be vnto them in stede of a sermon. For al thinges that edifie mans soule in our lorde god, be good and holsome sermons.

And

And trewly if men wolde occupie them selfes vpon the holy days, & spende the same days holly after this fourme & maner, not only in the house of god, but also in their owne houses: they shuld therby eschewe moche vice, confoũde theyr auncient ennemy the deuyl, moche edifie bothe them selfes & other, and finally obteyne moche grace, and hygh rewarde of almyghty god.

Thyrdly we thinke it cõueniẽt, that al bishops and preachers shall instructe & teache the people, cõmitted vnto their spiritual charge, to haue special regarde, that they be not ouer scrupulous, or rather superstitious in absteynynge from bodily labour vpon the holyday. For not withstanding all that is afore spoken, it is not ment, but that in tyme of necessitie, we may vpon the holydaye gyue our selfe to labour, as for saufynge of our corne & catal, whan it is in daũger, or likely to be distroyed, if remedy be not had in tyme. For this lesson our sauiour dothe teache vs in the gospell. and we nede to haue no scruple, ne grudge in conscience, in such case of necessitie, to labour on the holy dayes: but rather we shulde offende, if we shulde for scrupulositie not saue that god hath sent for the sustenance, & relefe of his people.

Finally we thynke it cõueniẽt, that al byshops and preachers shall instructe & teache the people, commytted vnto their spirituall charge, howe agaynst this cõmaundement generally do offende all they, whiche woll not ceasse & rest from theyr owne carnal wylles and pleasure, that god may worke in them after his pleasure and wyll.

Item all they, whiche hauynge no lawfull impediment, do not gyue them selfe vpon the holy

daye to here the worde of god, to remembre the benefytes of god, to gyue thankes for the same, to pray, and to exercise suche other holy workes, as be appoynted for the same: but (as cõmonly is vsed) passe the tyme, either in idelnes, in glutteny, in riot, or in plays, or other vayne and ydel pastyme. For surely suche keping of the holy day is not accordyng to thintent & meanynge of this cõmaundement: but after the vsage & custome of the iewes. and dothe not please god: but dothe moche more offende hym & prouoke his indignation, & wroth towardes vs. For as saynt Austen sayth of the iewes, they shulde be better occupied labouryng in their feldes, & to be at the plough: than to be idle at home. And women shuld better bestowe their tyme in spynnynge of wolle, than vpon the sabbot day to lose their tyme in leaping and dauncing, & other idle, wauton, lose tyme.

Item that all they do offende agaynst this cõmaundemẽt, whiche do here the worde of god, & gyue not good hede thervnto, that they may vnderstande it, and lerne it. or if they do lerne it, yet they endeuour not them selfes to remẽbre it. or if they remẽbre it, yet they study not to folowe it.

Item that all they do breake this cõmaundement also, whiche in masse tyme do occupie their myndes with other matters, and lyke vnkynde people remembre not the passyon and deathe of Christe, nor gyue thankes vnto hym. whiche thinges in the masse tyme they ought specially to do, for the masse is ordeyned to be a ppetual memorye of the same. And lyke wyse do all those, whiche in suche tyme as the commune prayers be made, or the worde of god is taught, not onely them

by them selfes do gyue none attendaunce therto: but also by walkynge, talkynge, and other euyll demeanour, let other that wolde well vse them selfes. And like wise do al they, which do not obserue, but despyse suche laudable ceremonies of the church, as set forth goddis honour, or apertayne to good ordre to be vsed in the churche.

And therfore concernynge suche ceremonies of the churche, we thynke it conuenient, that al bisshoppes and preachers, shall instructe and teache the people, cõmitted vnto their spiritual charge, that although the sayd ceremonies haue no power to remytte synne: yet they be very expedient thynges to stirre and cause vs, to lyfte vp our myndes vnto god, and to put vs in continual remembraunce of those spirituall thynges, whiche be signified by them: As sprinklyng of holy water dothe put vs in remẽbrance of our baptisme, and the bloode of Christe, sprinkeled for our redemption vpõ the crosse. Gyuyng of holy breade dothe put vs in remembraunce of the sacrament of the altare, which we ought to receyue in right charitie, and also that all christen men be one body misticall of Christe, as the breade is made of many graynes, and yet but one loke. Bearyng of candels on Candelmas daye dothe put vs in remẽbrance of Christ the spiritual lyght, of whom Simeon dyd prophecie, as is redde in the church that day. Gyuynge of ashes on Ashwennesday, doth put vs in remembrance, that euery christen man, in the begynnynge of lente and penaunce, shulde consyder, that he is but asshes and erthe, and therto shall returne. Bearyng of palmes on Palmesonday, dothe put vs in remembrance of

the

the receyuyng of Chriſte into Hieruſalem a lytle
before his deth, and that we muſt haue the ſame
deſyre to receyue hym into our hartes. Creepyng
to the croſſe, and humblyng our ſelfes to Chriſte
on good fryday before the croſſe, & there offering
vnto Chriſte before the ſame, and kyſſynge of it,
putteth vs in remembraunce of our redemption
by Chriſte made vpon the croſſe. And ſo finally
the ſettyng vp of the ſepulture of Chriſte, whoſe
body after his deth was buryed. The halowyng
of the fonte, and other lyke exorciſmes & benedi-
ctions vſed by the miniſters of Chriſtis churche,
and all other lyke laudable cuſtomes, rytes, and
ceremonies, do put vs in remembraunce of ſome
ſpirituall thynge. And that therfore they be not
to be contemned, & caſt awaye: but be to be vſed
and contynued as thynges good and laudable
for the purpoſes aboueſayd.

The declaration of the fifth cõmaundement.

AS TOVCHYNCE the fifth cõmaũ-
dement, we thinke it conuenient, that all
byſhops and preachers ſhall inſtruct and
teache the people, committed to theyr ſpirituall
charge, Firſte that by this worde Father, is vn-
derſtanded here, not only the natural father and
mother, which dyd carnally begete vs, & brought
vs vp: but alſo the ſpiritual father, by whom we
be ſpiritually regenerated & nouriſhed in Chriſt:
and all other gouernours & rulers, vnder whom
we be nouriſhed and brought vp, or ordered and
guyded. And although this cõmaundement make
expreſſe mention onely of the chyldren or inferi-

ours

ours to their parentes and superiours: yet in the same is also vnderstanded & comprysed the office and duetie of the parentes & superiours agayne, vnto theyr chyldren and inferiours.

Seconde, that by this worde Honour, in this cõmaundement, is not onely ment a reuerence & lowlynes in wordes & outwarde gesture, whiche chyldren and inferiours ought to exhibyte vnto their parentes & superiours: but also a prompte and a redy obedience to their lawfull cõmaundementes, a regarde to their wordes, a forbearyng and sufferynge of them, an inwarde loue & veneration towardes them, a reuerẽt feare, and lothnes to displease or offende them, and a good wyll and gladnes to assyst them, ayde them, succour them, and helpe them with our coũsell, with our goodes, and substance, and by all other meanes to our possible power. This is the veray honour and duetie, which not onely the chyldren do owe vnto their parentes: but also all subiectes & inferiours to their heades & rulers. And that children owe this duetie vnto their fathers: it appereth in many places of scripture. In the proverbes it is wryten. Obey my sonne the chastisyng of thy father, and be not negligẽt in thy mothers commaundementes. Prouer. 1.

In the boke of the Deuteronomie it is also wryten, Accursed be he that dothe not honour his father & his mother. Deut. 27.

And in the boke of the Leuiticus, it is sayd, Let euery man stande in awe of his father & mother. Leuit. 19.

And if any man haue a stubburne, and a disobedient sonne, whiche wol not here the voyce of his father and mother, and for correction woll not amende and folowe them: than shall his father & mother take Leuit. 21.

hym,

hym, & bryngе hym to the iudges of the citie, and saye, This our sonne is stubbourne and disobedient, & despiseth our monicions, & is a riottour and a dronkarde. Than shall all the people stone hym to deth, and thou shalt put awaye the euyll from the, that all Israel may here therof, and be afrayde. And in the booke of Exodi, it is also wrytten, He that stryketh his father or mother, he shall be put to deathe. And lykewyse he that curseth his father or his mother, shal suffre deth. And in the boke of Prouerbes the wise man also sayth, He that stealeth any thynge from his father or mother, is to be taken as a murderer. And although that these great punyshmentes of disobedient chyldren by dethe, be not nowe in the newe lawe in force and strength, but lefte to the ordre of princis & gouernours, and theyr lawes: yet it euidently appereth, howe sore god is greued, and displeased with suche disobedience of chyldren towardes their parentes. For so moche as in the olde lawe, he dyd appoynt therunto so greuous punyshmentes.

Exodi.21.

Pro.28.

And as almyghty god dothe thretten these punishmētes vnto those childrен, whiche do breake this cōmaundement: so he dothe promyse great rewardes, to them that kepe it. For he that honoureth his father (saythe the wyse man) his synnes shall be forgyuen hym: And he that honoureth his mother, is as one that gathereth treasure. who so euer honoureth his father, shall haue ioye of his owne chyldren: and whan he maketh his prayer to god, he shall be herde. He that honoureth his father, shall haue a longe & a prosperous lyfe. And as the chyldren by this cō-

Eccle.3.

maun-

maundement, be bounde to honour & obey theyr parentes (accordyng as is before expressed) so it is implied in the same precept, that the parentes shulde nourysche & godly bryng vp their children, that is to say, that they must not only fynd them meate & drynke in youth, & also set them forward in lernynge, labour, or some other good exercise, that they may eschewe idelnes, & haue some craft & occupation, or some other lauful meane to gete theyr lyuynge: but also they must lerne & teache them to trust in god, to loue hym, to feare him, to loue their neyghbour, to hate no man, to hurt no man, to wysshe well to euery man, & so moche as they may, to do goodvnto euery mã, not to curse, not to sweare, not to be riottous, but to be sobre and temperate in all thynges, not to be worldly, but to set their myndes vpon the loue of god and heuenly thinges, more than vpon tẽporal thynges of this worlde. & generally to do all that is good, and to eschewe all that is euyll. And this the parentes ought to do, not by cruell entreatynge of theyr chyldren, wherby they myght discourage them, & prouoke them to hate their parentes: but by charitable rebukyng, threteninng, & reasonable chastisynge and correctynge of them, whan they do euyll: and cherishyng, maynteynynge, & commendynge them, whan they do well.

This office & duetie of the parentes towardes theyr chyldren is wytnessed in many places of scripture. Fyrst saynt Paule wryteth thus, Fathers, prouoke not your chyldren vnto angre, but bryng them vp in the correction & doctryne of god. And in Deuterono. Almyghty god sayth, Teache my lawes and cõmaundementes to thy chyldren. Ephe. 6. Deut. 6.

Pro.29. childzen. And the wyse man sayth, The rodde of
correction gyueth wysedome. The chylde that is
lefte to his owne wyll, shall be confusion to his
Prouer.13 mother. And in an other place he sayth, He that
spareth the rodde, hateth his sonne: and he that
Prouer.23 loueth him, wyl se him corrected. And in an other
place he saith, Se thou withdrawe not from thy
chylde discipline and chastisinge. If thou stryke
hym with the rodde, he shall not dye, thou shalt
stryke hym with a rodde, & shalte therby delyuer
Eccle.22. his soule from hell. And on the other syde it is
1.Reg.4. writen. The sonne vntaught and vnchastised, is
the cõfusion of his father. And for this cause we
fynde in the boke of kynges, how that our lorde
conceyued hygh indignation agaynst Helie the
chiefe priest, bycause he dyd not duely correct his
two sonnes Ophni & Phinees, whan he knewe
that they dyd greuously offende god. And how in
reuengyng of the fathers negligence, & remisnes
in correctyng of his chyldren: almyghty god toke
from Helie, and all his issue and householde for
euer, the office of the hygh priesthode, and howe
his two sonnes Ophni & Phinees were slayne
bothe vpon a daye, and Helie theyr father brake
his necke. This example of Helie is necessary for
fathers to imprint in their hartes, that they may
se their chyldren wel taught & corrected: least they
run into the great indignation of almighty god,
as Helie dyd, and not onely in this worlde haue
confusion, but also in the worlde to come, haue
dampnation for the misorder of theyr chyldren
through their defaute. And they must not thinke,
that it is inough to speke somwhat vnto them,
whan they do amysse (For so dyd Helie to his
sonnes,

sonnes, & yet our lorde was not pleased, bycause he dyd not more sharpely correcte them, & se them reformed) But whan wordes woll not serue, the fathers and mothers must put to correction, and by suche discipline saue theyr soules, or els they shall answere to god for them. And trewly they greatly deserue the indignation of god, that, whan they haue receyued of hym chyldren, do not bryngе them vp to his seruyce, but without regarde what cõmeth of them, suffereth them to renne to the seruice of the dyuell.

¶ Thyrdly we thynke it cõuenient, that all bysshops & preachers shal instructe & teache the people, cõmitted vnto their spiritual charge, that all chrysten men be bounde to exhibite and do vnto them, which vnder god be their spiritual fathers & parẽtes of their soules, the lyke & the selfe same honour, whiche (as is aforesaid) children of duetie do owe vnto their naturall fathers. 1. Cor. 4.

Item that these spiritual fathers be appoynted by god, to mynister his sacramentes vnto them, to bryngе them vp, and to fede them with the worde of god, and to teache them his gospel and scripture: and by the same to gouerne, to conducte, and to leade them in the streyght waye to the father in heuen euerlastynge. Act. 20. Hebr. 13.

Item that our sauiour Chriſte in the gospell maketh mencion as wel of the obedience, as also of the corporall sustynaunce, whiche all chrysten people do owe vnto their spirituall fathers. Of the obediẽce he sayth, that who so euer receyueth you, receiueth me. And in an other place he saith, He that hereth you, hereth me. and he that despiseth you, despiseth me. And in an other place he Matth. 10. Luc. 10.

Matth.23. sayth, what so euer they byd you do, do it. And
Hebr.13. saynt Paule sayth, Obey your prelates, & gyue place vnto them: for they haue moche charge & care for your soules, as they, which must giue an accompte therfore, that they may do it, with ioye and not with griefe, that is to say, that they may gladly & with moch cõfort do their cure & charge, whan they do preyue, that the people be obedict to theyr teachyng: lyke as on the contrary wyse they haue lyttell ioye or pleasure to do it, whan they fynde the people disobedient & repugnant.

And for the sustinance of theyr lyuyng, whiche is compryled in this worde Honour (as before is
Luc.10. declared) Chryst sayth in the gospell, The workman is worthy his wages. And saynt Paule
1.Cor.9. sayth, who goth on warfare vpon his owne stipende? And who planteth the vine, and eateth no parte of the fruyte? And who fedeth the flocke, & eateth no part of the milke? And after foloweth, Euen so hath the lorde ordeyned, that they, whiche preache the gospell, shulde lyue of the gospel.
1.Timo.5. And therfore in an other place it is wryten. Priestes or auncientes that rule well: be worthy of double honour, specially they that labour in the ministration of the worde of god, & his doctrine. In whiche place the apostle meaneth by double honour, not onely the reuerence, whiche is due vnto the spirituall fathers (as is aforesayd) but also that all chrysten people be bounde to minister fynde and gyue vnto their spirituall fathers sufficiencie of all thynges necessarie and requisite, as well for their sustinance and fyndynge, as for the quiete and commodious exercisyng and executynge of theyr sayd office,

Fourthly

Fourthly we thinke it conuenient, that al bis-
shops and preachers shall instruct and teache the
people, commytted vnto their spirituall charge,
that this cõmaundment also conteyneth the ho-
nour and obedience, whiche subiectes owe vnto
their princis, & also the office of princis towardes
their subiectes. For scripture taketh princis to be,
as it were, fathers & nourysces to their subiectes. Isa. 49.
And by scripture it appereth, that it apperteyneth
vnto thoffice of princis, to se that the ryght reli-
gion and true doctryne of Christe may be mayn-
teyned and taught. and that theyr subiectes may
be wel ruled and gouerned by good & iust lawes.
and to prouyde & care for them, that all thynges
necessarie for them may be plentuouse. and that
the people and cõmune weale may encrease. and
to defende them from oppression and inuasion
as well within the realme, as without. and to se
that iustice be ministred vnto them indifferently.
and to here benignely all their complayntes. and
to shewe towardes them (although they offende)
fatherly pitie. And finally so to correct them that
be euyll, that they had yet rather saue them, than
lose them: if it were not for respect of iustice, and
mayntenance of peace and good order in the cõ-
mune weale. And therfore al their subiectes must
agayne on their parties, and be bounde by this
cõmaundement, not onely to honour & obey their
sayd princis, accordynge as subiectes be bounde
to do, and to owe theyr trouth and fidelitie vnto
them, as vnto their natural lordes: but they must
also loue them, as children do loue their fathers.
yea they must more tendre the suertie of theyr
princis persone, and his estate, than their owne:

Euen lyke as the helth of the heed is more to be tendered, than the helth of any other membre.

And by this cõmaundement also subiectes be bounde, not to withdrawe theyr sayd feaultie, trouth, loue, & obedience towardes theyr prince, for any cause what so euer it be. Ne for any cause they may conspire agaynst his persone, ne do any thynge towardes the hynderaunce, or hurte therof, nor of his estate.

And furthermore, by this cõmaundement they be bounde also to obey all the lawes, proclamations, preceptes, and cõmaundementes, made by their princis and gouernours: excepte they be agaynst the cõmandemẽtes of god. And lykewyse they be bounde to obey all suche as be in auctoritie vnder theyr prince, as farre as he woll haue them obeyed. They must also gyue vnto theyr prince ayde, helpe, and assistence, whan so euer he shall require the same, eyther for suertie, preseruation, or mayntenance of his persone & astate, or of the realme, or for the defence of any of the same, agaynst al persons. And whan so euer subiectes be called by their prince vnto priuey counsell, or vnto the parliamẽt, whiche is the general councell of this realme, than they be bounde to gyue vnto their prince (as their lernynge, wysedome, or experience can serue them) the moste faythfull councell they can, and suche as may be to the honour of god, to the honour and suertie of his regall persone and astate, and to the generall welthe of all his hole realme.

And further, if any subiecte shall knowe of any thynge, whiche is or may be to the annoyance or damage of his princis pson or astate: he is boũde by this

by this cõmaundement to disclose the same with all spede to the prince hym selfe, or to some of his councell. For it is the veray lawe of nature, that euery membre shall employ hym selfe to preserue and defende the heed. And surely wysedome and policie woll the same. For of cõspiracie & treason cometh neuer no goodnes: but infinite hurt, damage, & peryll, to the cõmon weale. And that all subiectes do owe vnto their princis and gouernours suche honour and obedience (as is before sayd) it appereth euidently in sondry places of scripture: but specially in the epistles of saynct Paule and saynt Peter. For saynt Paule sayth in this maner, Euery man must be obediẽt vnto the hygh powers: for the powers be of god. And therfore who so euer resysteth the powers, resysteth the ordinance of god. And they that resyst, shall gette to them selues damnation. And saynt Peter saith, Obey vnto al sortes of gouernours for goddis sake, whether it be vnto the kyng, as vnto the chief heed, or vnto rulers, as vnto them that be sent of god for to punische euil doers, and to cherysche them that do well. And shortly after it foloweth, Feare god, Honour thy kynge. Rom. 13. 1. Petr. 2.

And there be many examples in scripture of the great vengeaunce of god, that hath fallen vpon rebels, & suche as haue ben disobediẽt vnto their princis: But one principall example to be noted is of Chore, Dathan, & Abiron. whome for their rebellion almyghty god so punyshed, that whan they and two hundred and fifty capitaynes mo, with other people, to a great nombre, were all to gither: the erth opened, & swalowed them down, with theyr houses, theyr wyfes, and theyr chyl- Num. 16.

dzen, and all theyz ſubſtaunce. And they wente downe quycke into hell, with al that they had.

¶ Fiftely we thinke it conuenient, that all byſſhoppes and pzeachers, ſhall inſtructe and teache the people, cõmitted vnto their ſpiritual charge, that this commaundement dothe alſo conteyne the honour and obedience, that ſeruauntes doo owe vnto theyz maiſters. and the office & duetie agayne of the maiſters vnto theyz ſeruauntes.

Item that the honour & obedience of the ſeruauntes vnto theyz mayſters, is to loue theyz maiſter. to be reuerent & lowly vnto hym in all their wozdes & geſture. to ſuffre & fozbeare hym. to be redy & with a good wyll without murmuration oz grutchynge to obey all his lawefull oz reaſonable cõmaundementes. to feare hym. and to be lothe to diſpleaſe hym. to be faythfull and trewe vnto hym. and to theyz power to pzocure and do that, whiche is to theyz mayſters honeſtie and pzofit, and that as wel in theyz maiſters abſence, and out of his ſyght, as when he is pzeſent & loketh vpon them. accozdyng to the wozdes of ſainct Paule, where he ſaith, Eph. 6. Seruantis be you obedient vnto your mayſters with feare and tremblinge, with ſymple and plaine hartes, as vnto Chriſte, not ſeruing only in theyz ſight, as pleaſers of menne, but as the ſeruauntes of Chriſte, doinge the wyll of god from the harte, and with good wyll, thynkynge that you ſerue god, & not men. And be you ſure, that of all your good ſeruice you ſhall receyue rewarde of god. And againe to Titus he writeth thus, Titum. 2. Exhozte the ſeruauntes, to be obedyent vnto theyz maiſters, to pleaſe them well in al thinges, not to be

patte

patterers, and prates agaynste them, nor pyc-
kers, or priuey conueyers of their maisters goo-
des: but to shewe al trouth & faithfulnes. Saint
Peter also biddeth seruantes to obey their mai- 1. Petr. 2.
sters with al feare, not onely if they be good and
gentile, but also thoughe they be frowarde.

Item that the office & duete of the maisters vn-
to theyr seruauntes is to prouide sufficiently for
them, of al thinges necessary. To se them instru-
cted in the lawes of god, & that they obserue the
same. not to be ouer rigorouse vnto them. to cor-
recte them whã they do amisse. and to cõmende &
cherishe them whã they do wel. according to the
saying of saint Paule. You that be maisters, do Collo. 4.
vnto your seruauntes that is ryght and reason,
know that your selfes haue also a maister in he-
uen. And in an other place he saith, Be not rigo- Ephe. 6.
rous vnto your seruãtes, for you haue a mayster
in heuen, that regardeth al persons indifferẽtly.
And the wise man saith, Meate, correction, and Eccle. 33.
worke is due vnto the seruantes, Set thy seruãt
to labour, that he be not idell. For idelnes bryn-
geth moch euil. Set him to worke, for that belõ-
geth vnto him. if he be not obedient, correct him.

Item that in this cõmandement is also imply-
ed, that children & yong folkes shuld giue due ho
nor & reuerẽce to old men, & to al such as be theyr
maisters & tutours, to bring them vp in lerning &
vertue, which be in this behalfe as fathers vnto
them: & so as fathers must be honoured & obeied.

¶ Finally we thinke it conuenient, that all bis-
shoppes and preachers, shal instructe and teache
the people, cõmitted vnto their spiritual charge,
that all fathers oughte dylygently to consyder,

and remembre, howe moche, and howe greuously they do offende god, and of howe many euyls they be the cause: whiche eyther bryng vp theyr children in wantonnes & ydelnes, and do not put them forth in tyme to some facultie, exercise, or labour, wherby they may after gete their liuing, or occupie their lyfe to the profite & cõmoditie of the cõmon weale. or els do suffre theyr chyldren in youth to be corrupted for lacke of good teachynge, and bryngynge vp in the true knowlege of god, and of his wyll and cõmaundementes. or commytte in worde or dede suche thynges in the presence of theyr chyldren, wherof the ponge tender hartes of their sayd chyldren (which lyke a small twygge, is inclynable euery waye, and by fraylnes of youth is inclyned to euyl) do take so euyll example and corruption of vices, and worldly affections, that hard it woll be for them after to eschewe the same.

The declaration of the sixthe cõmaundement.

AS TOVCHYNGE the sixthe commaundement, we thynke it conuenient, that all bishops & preachers shall instruct and teache the people, cõmitted vnto their spirituall charge, Fyrst that in this cõmandement is forbydden, not onely bodily kyllyng, & all maner of violent layinge of handes vpon any man, as strikyng, cuttyng, woundyng, & all maner of bodyly hurtyng by acte & dede: but also all malyce, angre, hate, enuy, disdein, & al other euil affectiõs of the harte, and also all sclaunder, backbytyng, chydyng, bannynge, raylyng, scornynge, or mockyng,

lyng, and al other euyl behauiour of our tongue agaynst our neyghbour. whiche all be forbydden by this cõmaundement. For they be rotis & occasions of murder, or other bodyly hurte.

Item that the contrary of all these thynges be cõmaunded by this cõmaundemẽt, that is to say, that we shulde with our hartes loue our neyghbours. and with our tongues speke well of them and to them. and in our actes and dedes do good vnto them, shewynge towardes them in harte, worde, & dede pacience, mekenes, mercy, & gentilnes, yea though they be our aduersaryes & ennemyes. And that this is the true sense & meanynge of this cõmaundement: it appereth by the exposition of our sauiour Christe in the gospell, where he declareth, That we shulde neyther hurte any man in dede, nor speake of hym or vnto him maliciously, or contemptuously with our tongues, nor beare malice or angre in our hartes: but that we shulde loue them, that hate vs, saye well by them, that say euyl by vs, & do good to them that do euyll to vs. And accordyng to the same saying of Christe, saynt Johñ also sayth, That he, that hateth his neyghbour, is a manquellier. Matth. 5. Rom. 10. 1. Ioan. 3.

Item that it is not forbydden by this cõmaũdement, but that all rulers and gouernours, as princis, iudges, fathers, maysters, & suche other, may for the correction of them, whiche be vnder theyr gouernaunce, vse suche maner of punyshement, eyther by rebukefull and sharpe wordes, or by bodyly chastisynge: as the lawes of euery realme do permytte. And not onely they may do thus: but also they be bounde so to do, and offende god, if they do it not, as is before declared

in the fyfth commaundement.

Item that all rulers muſte beware and take hede, that in their corrections or punyſchementes they do not proceede vpon any priuate malyce of theyr hartes, or diſpleaſure towardes any man, or for any lucre, fauour, or feare of any perſon: but that they haue theyr eye, and conſideration onely vpon the reformation, and amendement of the perſone, whome they do correcte, or elles vpon the good order and quietnes of the common weale. ſo that ſtyll there may remayne in theyr hartes charytye and loue, towardes the perſone, whome they punyſſhe. And lyke as the father loueth his chylde, euen whan he beateth hym: euen ſo a good iudge, whan he gyueth ſentence of deathe vpon any gylty perſone, although he ſhewe outwardly cruelnes and rygour, yet inwardly he ought to loue the perſon. and to be ſory and heuy for his offences, and for the deth, whiche he hym ſelfe by the lawe dothe, and muſt nedes condemne hym vnto.

Item that although inferiour rulers or gouernours may correcte and punyſſhe, ſuche as be vnder their gouernance: yet they may not punyſſhe by dethe, mutilate, mayme, or impriſon them, or vſe any corporall violence towardes them, other wyſe, than is permitted by the hygh gouernour. that is to ſay, by the prince and his lawes, from whome all ſuche auctorite dothe come. For no man may kyll, or vſe ſuche bodyly coheretion, but onely princis, and they whiche haue auctorite from princis. Ne the ſayd princis, ne any for them may do the ſame: but by and accordynge to the

iuſte

iuste order of theyr lawes.

Item that no subiectes may drawe the swerde (sauynge for lawefull defence) withoute theyr princis licence. And that it is their dutie to drawe theyr swerdes for the defence of theyr prynce and the realme: whan so euer the prynce shall commaunde theym so to do. And that for no cause, what so euer it be, they may drawe theyr swerdes agaynst theyr prynce, nor agaynst any other, without his consent or commaundement, as is aforesayd. And although princis do other wyse, than they ought to do: yet god hath assygned noo iudges ouer theym in this worlde, but woll haue the iudgement of them reserued to hym selfe, and woll punysshe, whan he seeth his tyme. And for amendement of suche princis, that doo otherwyse than they shulde doo: the people muste praye to God (whiche hath the hartes of prynces in his handes) that he maye so tourne theyr hartes vnto hym, that they may vse the sworde, whiche he hath gyuen them, vnto his pleasure. Prouer. 1.

SECONDE, we thynke it conuenient, that all bysshops and preachers shall diligently from tyme to tyme instructe and teache the people, commytted vnto theyr spirituall charge, that agaynste this commaundement offende all they, whiche do kyll, mayme, or hurte any man, without iuste order of the lawe, or gyueth counseyle, ayde, fauoure, prouocation, or consente thervnto.

Item that al they, whiche may, if they woll, by their auctoritie, or lawfull meanes deliuer a man

from

from wrongful deth, mutilation, hurt, or iniury, and woll not do it, but wol wynke therat, & dissimule it: be trãsgressours of this cõmaũdemẽt.

Item that all iudges, whiche seing no sufficiẽt matter or cause of deth, or that vpon a lyght triall, without sufficient examination, & discussion, gyueth sentence of deth. or that, whan the matter and cause of deth is sufficient, and the triall good, yet delyteth in the deth of the persone: be transgressours of this cõmaundement.

And lykewyse be al those, whiche in the causes of lyfe & deth, being empanelled vpon enquestes, do lightly cõdempne, or endict any person, without sufficient euidence, examination, and discussion, of the informations gyuen vnto them. And more ouer al those, whiche either in suche causes do gyue false euidence, or information, or wyttyngly cõtrary to theyr owne cõscience: or doubting of the trouth of those informatiõs, or without sufficient examination, do promote, enforce, or mayntayne suche euidences, enformations, or inditementes: do also breake this cõmandemẽt.

And lykewyse do all they, whiche wyllyngly do kyll them selfe for any maner of cause. for so to do there can be no pretence of lawfull cause, ne of iuste order. And therfore he that so dothe, kylleth at ones bothe body and soule.

And finally all they, whiche be in hatred and malice with their neighbours, and eyther speake wordes of contempte, despyte, checkynge, cursynge, and suche other, or elles publysshe theyr neyghbours offences, to theyr sclaunder, rather than to their amendement. and generally all they that lyue in ire, malice, enuy, and murmurynge

at other

at other mennes welthe, or reioysynge at other mennes trouble or hurt, or suche other lyke: they offende all agaynst this precepte.

The declaration of the seuenth cõmaundement.

AS TOVCHYNGE the seuenth commaundemẽt we thynke it cõuenient, that all bisshops and preachers shall instructe and teache the people, cõmitted vnto theyr spirituall charge, First that this worde Adultery, doth in this cõmaundement signifie, not onely the vnlawfull commixtion of a maryed man, with any other woman, than his owne wyfe, or elles of a maryed woman with any other man, than her owne husbande: but also all maner of vnlaufull copulation betwene man and woman, maried or vnmaried, and al maner of vnlauful vse of those partes, whiche be ordeyned for generation, whither it be by adulterie, fornication, incest, or any other meane, although it be in laufull matrimonie. For in laufull matrimonie a man may committe adulterie, and lyue vnchaste euen with his owne wyfe, if they do vnmeasurably serue theyr fleshely appetite and lust. and of suche the dyuell hath power, as the aungell Raphaell sayd vnto Thobie, They that marie in such wise, that they exclude god out of their myndes, and gyue them selfes to theyr owne carnall lustes, as it were a horse or a mule, whiche haue no reason: vpon suche persones the dyuell hath power. Tobi. 6.

Item that all christen people ought hyghly to regarde the obseruation of this cõmaundement, consyderyng howe moche god is displeased, and what

what vengeaunce he hath alwayes taken, & euer woll take for the transgression of the same. For confirmation wherof, we thynke it conuenient that all bysshoppes and preachers shall instruct and teache the people, cõmytted vnto their spirituall charge, Fyrste, howe that god in the tyme of Moyses lawe cõmaunded, that who so euer cõmytted adulterie shulde be stoned to deth.

Gene.34. Item howe Hemor kyng of Sichem, and Sichem his sonne, with al the men of the citie were slayne, and theyr wyues and chyldren were taken captiue, and all theyr goodes within the citie were robbed and spoyled: bycause the sayd Sichem laye with Dina the doughter of Jacob, and dekyled her.

Item howe that almyghty god, after the chyl-
Nume.25. dren of Israel had cõmytted adulterie with the women of Moab and Madian, cõmanded first, that the heades and rulers of the people shulde be hanged, for that they suffered the people so to offende god. And afterwarde cõmanded also euery man to slee his neyghbour, that had so offended. In so moche that there was slayne of that people the nombre of .xiiii. thousande. And many mo shulde haue ben slayne: had not Phinees the sonne of Eleazar, the hygh preest, turned the indignation of god from the chyldren of Israell. For this Phinees whan he sawe Zamry chiefe of the tribe of Simeon in the presence of Moyses, & all the people go vnto Cozby a noble mans doughter of the Madianites, to cõmytte fornication with her: he arose from amonge all the multitude, and takynge a swerde in his hande, wente into the house, where they were, & thruste them

them bothe thꝛough the bealyes. whose feruent mindꝛ & zeale god did so moch allowe, that he did therfoꝛe bothe ceasse from further punyshement of the israelites, & also graũted to Phinees, & his succession foꝛ euer, the dignitie of the high pꝛiest.

Item howe the tribe and stocke of Beniamyn was so punyssched foꝛ the mayntenaunce of certayne persones of the Citie of Gabaa (whiche had, contrary to this cõmaundement, shamefully abused a certayne mans wife) that of.xxv.thousande and seuen hundꝛeth men of armes, there remayned on lyue but sixe hundꝛeth. Iudi.10.

Item how almyghty god foꝛ the transgression of this cõmandement, caused bꝛymstone & fyꝛe to rayne downe from heuen vpon al the coũtrey of Sodom & Gomoꝛ: & so distroyed the hole region bothe men & beastes, and al that grewe vpon the erth, reseruyng onely Loth, & his.iii.doughters. Gene.19.

These terrible examples, & many other lyke, almighty god dyd shewe in tymes past: to thintent we shuld haue them in our cõtinual remẽbꝛance, and so shuld euer stande in awe & feare to offendꝛ god. Foꝛ though he do not so pꝛesently punysshe vs here in this woꝛlde, as he dyd the persons befoꝛe rehersed: yet his long pacience, & foꝛbearing, is no allowance oꝛ foꝛgyuenes of our offences, if we contynue styll in them, but a soꝛe accumulation, and heappynge togyther of goddis wꝛathe and indignation agaynst the day of iudgement. At whiche tyme, in stede of this tempoꝛal payne, we shall receyue euerlastynge payne: beinge, as saynct Paule sayth, excluded from the euerlastynge kyngdome of heuen. and as Chꝛiste sayth in the gospell, and saynt Johñ in the Apocalips, we shall Rom.2.

Matth.22. et.25. et Luc.13. we shall be cast into the brennynge lake of hell, where is fyre, brymstone, wepynge, waylynge, and gnastynge of tethe without ende.

Seconde we thynke it conuenient, that all bis-shops and preachers shall instructe & teache the people, commytted vnto their spirituall charge, howe that in this cōmaundement, not onely the vices before rehersed, be forbydden & prohibited: but also the vertues contrary to them be requi-red & cōmaunded, That is to say, fidelitie, & true keppynge of wedlocke, in them that be maried, continence in them that be vnmaried, and gene-rally in all persons shamefastnes, and chastenes, not onely of dedes, but of wordes and maners, coūtenance & thoughtes. And more ouer fasting, temperance, watchynge, labour, and all lawfull thynges that conduce and helpe to chastitie. And that therfore agaynst this commaundement of-fende all they, whiche do take any syngle womā, or other mannes wyfe. or that in theyr hartes do couete & desyre for to haue them. For as Christe Matth.5. sayth, who so euer eyeth a woman, wysshynge to haue her: hath all redy commytted adulterye with her in his harte.

They also offende this commaundement, that take in mariage, or out of mariage any of theyr Leuit.18. et.20. owne kynrede or affinitie, within the degrees forbydden by the lawes of god.

They also offende agaynst this cōmaundemēt, whiche abuse them selfes, or any other persons, agaynst nature. or abuse their wyues in the tyme of their menstruall purgation.

They also that do nourisshe, stire vp, & prouoke them selfes, or any other to carnall lustes & plea-sures

tures of the body, by vnclenly & wanton wordes, tales, songes, sightes, touchinges, gay & wanton apparayle, & lasciuious deckynge of them selfes, or any suche other wanton behauiour & entisement. And also all those, whiche procure any suche acte, or that minister house, licence, or place therto. And all counseylours, helpers, and cõsenters to the same: do greuously offende god, and do transgresse this cõmaundement.

Lykewyse all they that auoyde not the causes hereof, so moche as they conueniently may, as surfettyng, slouth, idelnes, immoderate slepe, and company of suche (bothe men and women) as be vnchaste and euyll disposed: be giltie of the trãsgression of this commaundement.

The declaration of the eyght cõmaundement.

AS TOVCHYNGE the eyght cõmaundement, we thynke it conuenient, that all bishops & preachers shall instruct and teache the people, cõmitted vnto their spiritual charge, Fyrst, that vnder the name of thefte or stealyng in this cõmaundement is vnderstanded all maner of vnlawfull takyng away, occupyenge, or keppyng of an other mannes goodes, whether it be by force, extorcion, oppression, bybery, vsurie, simonie, vnlawfull chcuesaunce, or els by false byenge and sellynge, eyther by false weyghtes, or by false measure, or by sellynge of a worse thynge for a better, or a thyng counterfayte for a true, as guylte coper, for true golde, or glasse for precious stones, and generally all maner of fraude or deceyte.

Item that lyke as the vices before rehersed be by this precepte forbydden, euen so, sondry vertues, contrary to the sayd vices, be by the same cõmaunded. as to deale truely and playnly with our neyghbours in al thynges. to gete our owne goodes trewly. to spende them liberally vpon them that haue nede. to fede the hungry. to gyue drynke to the thirsty. to clothe the naked. to harborowe the harborlesse. to cõfort the sycke. to visite the prisoners. & finally to helpe our neyghbours with our lernyng, good cõsell, & exhortation, & by all other good meanes that we can.

SECONDE we thynke it conuenient, that all bysshoppes and preachers, shall instructe and teache the people, cõmytted vnto theyr spirituall charge, that agaynst this cõmandement offende all they, whiche by craft, or by violence, vpon see or lande spoyle, robbe, or take awaye any other mans seruaunt, or chylde, lande, or inheritance, horse, shepe, or catal, fysshe, foule, conyes, or dere, money, iewels, apparayle, or any other thynge, whiche is not his owne.

And lykewyse offende they agaynst this commaundement, whiche haue goodes gyuen to an vse, and put them not to the same vse: but kepe them to theyr owne aduantage. As maysters of hospitalles, and false executours, whiche conuert the goodes gyuen to the sustentation of the poore folkes, and other good & charitable vses vnto theyr owne profyte.

Item that all they, whiche receyue rent or stipende for any office spirituall or tẽporall, & yet do not their office belongyng ther vnto: be theues, & transgressours of this cõmaundement.

Item

Item that all they, whiche take wages or fee, pretendyng to deserue it, and yet do not in dede. as labourers & hyred seruauntes, whiche loyter and do not applye theyr busynes. and lykewyse aduocates, proctours, atturneys, councellours, in any of the lawes, whiche somtyme for lyttell payne take moche stipende, or in theyr defaulte and negligence marre good causes, or do any thynge to the hynderaunce of spedye iustice, for theyr owne aduantage: do transgresse this commaundement.

Item that all they transgresse this cõmaundement, whiche bye any stolen goodes, knowynge that they be stolen. or that bye thynges of them, that haue no auctoritie to sell them, or alienate them, if they knowe the same. And lykewyse do they, that fynde thynges lost, and knowyng the owner therof, woll not restore them, or woll not do theyr diligence to knowe the owner.

They also, whiche defraude theyr hyred seruantes of their due wages. and they that borow any thynge, or receyue any thyng deliuered vnto them vpon trust: and woll not restore the same agayne. and they that vse false weightes or measures, or deceptful wares, or sell their owne wares at vnreasonable price, farre aboue the iust valour. and they that engrosse & bye vp any kynde of wares hole into their owne handes: to the intent that they may make a scarsenes therof in other mennes handes, & sell it agayn as they lyst. and generally al couetous men & bribers: whiche by any meanes vnlaufully gete, or vnmercyfully kepe from them that haue nede: be trãsgressours and breakers of this cõmaundement.

The declaration of the nynthe cõmaundement.

AS CONCERNYNGE the nynthe cõmandemẽt we thinke it cõuenient, that all bisshops and preachers shall instructe and teache the people, cõmitted vnto theyr spiritual charge, fyrst that by this cõmaundement is forbydden all maner of lyenge, sclaunderynge, backbytynge, false reportynge, false accusynge, yuell counselynge, and all maner of misusynge of our tongue, to the hurte of our neyghbours, whether it be in theyr body & goodes, or in theyr
Iaco.3. good name and fame. The apostle saynt James lykeneth the tongue of a man vnto a bytte in a horse mouth: which turneth the hole horse euery waye, as pleaseth hym, that sytteth on the horse backe. And he compareth it also vnto the helme of a shyppe: wherby all the hole shyppe is ruled at the pleasure of him, that gouerneth the helme. And thyrdely he compareth it vnto a sparcle of fyre, which (if it be suffred) woll burne vp a hole towne or citie. And surely all these comparisons be very apte and mete. For the tongue of a man (no doubte) is the chiefe staye of all the hole body, eyther to do moche good, or els to do moche hurte. The voyce of the tongue perceth the hartes of the herers, and causeth them to conceyue of other men good or euyll opinion. it kendleth, or quencheth cõtenciõ. it disposeth men to warre or peace. and moueth the herers sondry wayes to goodnes, or vice. And lyke as the great ragious flames, that go from house to house, come but of one sparcle, which in the begynnyng might haue ben easely quenched, but by negligence and suffe-

rance

rance encreaſeth & waxeth ſo great, that no man can reſiſt it. And lyke as fyre is a great cõmoditie many wayes (if it be well and wyſely vſed) and contrary an vtter deſtruction, if it be ſuffred, and no hede taken thervnto: Euen ſo of a mannes tongue (although it be but a very ſmall membre of the body) yet there cõmeth excedyng great benefite, bothe to hym ſelfe and others, if it be well and wyſely gouerned. And contrary wyſe, if no hede be taken thervnto, but be ſuffered to runne at large: than it is not one ſingle yuell alone, but a rote and occaſion, or rather an heappynge togyther of all euyls. And bycauſe that of the tongue cometh ſo moche good, or ſo moche euyll: therfore by this cõmaundement is not onely forbyd all euyll vſe of the tongue, to the hurte of our neyghbours: but alſo in the ſame is cõmaunded all the good vſe of the tongue, to the benefyte of our ſayd neyghbours. As to be true and playne in our wordes. to be faythful in couenantes, bargaynes, and promiſes. to teſtifie the trouth in all courtes, iudgementes, & other places. to reporte wel of them that be abſent. to vſe gentyl wordes to them that be preſent. to gyue good counſell & exhortation to all goodnes. to diſſwade from all euyll. and whan we knowe any man to do amiſs, not to publyſſhe his faulte to other men, to his hynderance and ſclaunder: but rather to admonyſſhe hym priuely betwene hym and vs, and to ſeke his reformation. to ſpeke well by our ennemies. to pacifie and ſet at one them that be ennemyes. to excuſe them, and to anſwere for them, that be vniuſtly ſclaundered. And generally in all other thynges, to vſe our tongues in trouth

to the welthe of our neyghbours.

SECONDE we thynke it conuenient, that all byſſhoppes and preachers ſhall inſtructe and teache the people, cõmytted vnto theyr ſpirituall charge, that agaynſt this cõmaundement offende all they, whiche by lyinge, and vtterynge of falſe ſpeche, deceyue and hurte any man. and ſuche lyers be the dyuels chyldren. For as ſaynt Johñ ſayth in his goſpel, The dyuell is a lyer, & the father of liers. And therfore biddeth ſaynt Paule, that we ſhulde put awaye lyenge, and ſpeake trouth euery man to his neyghbour.

Ioan. 8.

Ephe. 4.

Item that al they offende agaynſt this cõmendemẽt, whiche be detracters, backbyters, & ſclaunderers. whom the wiſe man doth lyken vnto ſerpentes, that priuely byte or ſtinge men behynde, whan they be not aware therof. And ſurely ſuch men (what ſo euer they pretende) go not aboute to heale & amende them, that do amyſſe: but rather to ſatiſfie their owne malice & ſclaunderous tongues. For lyke as the ſurgion, that wol heale a wounde, dothe couer it & bynde it, that it take no open ayre: ſo if we intende the amendment of our neyghbours faulte, we muſt not open it abrode to his hurte, but we muſt be ſory, and pray to god for hym, and ſo takyng hym vnto vs, we muſt priuely counſeyle and exhorte hym. And no doubte, this louynge correction woll make hym beware, and take hede that he offende no more. But if we tell his defaultes fyrſt to one, and after to an other, & charge euery one to kepe counſell, as though we had tolde it to no mo: this is no amendmẽt of his faulte, but a declaration of our owne, & a repreheñſion of our ſelfes, in that we vtter

Eccle. 10.

we vtter forth vnto o'ther that thynge, whiche we our selfes iudge not to be vttered. And surely we condemne our selfes therin. For we shulde fyrst haue kepte it secrete our selfes, if we wolde that an other man shulde not vtter the same. And therfore the wyse man sayth, If thou hast herde any thynge agaynst thy neyghbour: let it dye within the, and be sure it woll not burst the. Eccle.19.

And agaynst backbyters speaketh the prophete Dauid, who so euer pryuely sclaundereth his neyghbour, hym woll I destroye. Psal.100

And they also offende this commaundement, whiche gladly gyue eares, & be redy to here suche backbyters. For as saynt Bernarde sayth, Lyke as the backbiter caryeth the dyuel in his mouth: so the herer carieth the dyuel in his eare. For the detractour is not glad to tell, but to hym, that is glad to here. And the wyse man sayth, That lyke as the wynde dryueth away the rayne, euen so dothe an harde, and a displeasaunt countenaunce dryue awaye the tongue of the backbyters, and maketh them abasshed. Pro.25.

They also breake this cõmaundement, whiche with flatterynge & double tongues, go aboute to please suche as be glad to here complayntes.

Iudges also, whiche gyue sentence contrary to that, which they knowe to be true. and they that in iudgement do hyde & suppresse the trouth. and they that make any false plees, to the delaye and hynderance of iustice, or any otherwise do stoppe iustice. and inquestes, whiche vpon lyght grounes, or vpon grounes not well examined, or discussed gyue verdicte: be transgressours and breakers of this cõmaundement.

And aboue other they do transgresse this commaundement, whiche in preaching, or otherwise do teache or maynteyne any false or erronyouse doctryne, contrary to the worde of god. or that do teache fables, or mennes fantasies, and imaginations: affirmynge them to be the worde of god. For suche be not false wytnes of worldly matters: but false wytnes of god.

The declaration of the tenthe cõmaundement.

AS CONCERNYNGE the tenth cõmaũdemẽt, we thinke it conuenient, that all bishops & preachers shall instructe and teache the people, cõmytted vnto theyr spirituall charge, Fyrst that where as in thother cõmandementes before rehersed, be forbidden all wordes, dedes, and counsell, whiche be agaynst goddis pleasure, & the loue of our neyghbours: In this last precepte be forbydden the inwarde affections of our hartes. For in this last precepte is forbyd all inwarde motion, desyre, delyte, inclination, & affection vnto euyll. whiche thynges be so roted and planted in all vs the children of Adam, euen from the fyrst houre of our byrth, that although by the inspiratiõ of the holy goost, and the grace of god, gyuen vnto vs, we do entende neuer so well, and wolde moste gladly eschewe all euyll: yet there remayneth in vs a disposition, and readinesse vnto suche thinges, as be contrary to the wyll and commaundement of god. In so moche that if the grace of god did not helpe vs, to staye and resist our owne noughtynes, and delyte vnto synne: the same our concupiscence & noughtynes

wes shuld be so moche, that we shuld runne hed-lynge into all mischiefe, and that at euery lyght occasion. our nature is so corrupte, and we be so farre from the perfyte obedience vnto goddis wyll, whiche we had in the state of innocency, & yet styl ought to haue. And of this corruption of our nature and redynes vnto euyll complayneth saynt Paule in his epistle vnto the Romaynes, Rom. 7.
where he declareth at lengthe, that the nature of man is so full of concupiscence, & euyl affections: that no man dothe or can of hym selfe satisfie, or fulfyll the lawe of god. And that the lawe condemneth all men, as transgressours. And that therfore euery man for his saluation, must haue refuge vnto the grace & mercy of god, obteyned by our sauiour Jesu Christe. I knowe (saythe saynct Paule) that in me, that is to saye, in my flesshe dwelleth no goodnes. For I haue a good wyll, but I fynde not howe to performe it. For I do not that good thynge, whiche I wolde: but I do that euyll, whiche I wolde not. And if I do that I wolde not: than it is not I that do it, but synne that dwelleth in me. Thus fynde I by the lawe, that whan I wolde do good, euyll is present with me. for I delyte in the lawe of god, as concerning myne inward man: but I se an other lawe in the partes of my body, whiche rebelleth continually agaynst the lawe of my mynde, and subdueth me vnto the lawe of synne, whiche is in the partes of my body. O wretched man that I am: who shall delyuer me from this body of deth? The grace of god by Jesu Christe.

By these wordes of saynt Paule it appereth, what concupiscence, corruption, and euyl resteth

cõtinually in the nature of man. by reason whe-
of though he be neuer so well mynded, yet he is
stayed, letted, & hyndered from the pfyte accom-
plyshement of goddis wyll & cõmaundementes.

SECONDE we thynke it conuenient, that
all bishops and preachers, shall instructe & teache
the people, cõmitted vnto their spiritual charge,
that not withstandyng that this corruption and
concupiscence be damnable in all them, that be
not baptised, although they neuer cõmytte any
actual offence: yet vnto vs that be renued by bap-
tisme in the ryght fayth of Christe, it is neyther
damnable, nor yet culpable: if we by the spirite &
grace of god endeuour and applye our selfes to
withstande & resist it, and do not gyue our selfes
to lyue after the mocions and desyres therof. And
therfore saynt Paule (vpon the wordes before
rehersed) inferreth and sayth, That there is no
Rom. 8. damnation now vnto them that be in Christ Je-
su, whiche walke not after the flesshe, but after
the spirite. And anone after he saith, If you lyue
after the flesshe, you shall dye, but if by the spirite
you mortifie the dedes of the body, you shal lyue.

Thyrdly we thinke it conuenient, that all byl-
shoppes & preachers, shall instructe and teache the
people, commytted vnto theyr spirituall charge,
that lyke as in the fyfthe cõmaundement vnder
the name of father and mother, is vnderstande
all superyours, And in the syxte cõmaundement
vnder the name of kyllynge, is vnderstande all
wrathe and reuengyng, And in the seuenth com-
maundement vnder the name of adulterie is vn-
derstande all vnchaste lyuynge, And in the. viii.
cõmaundement vnder the name of thefte, is vn-

derstande

derstande all deceytful dealyng with our neyghbours, And in the.ix. cõmaundement vnder the name of false wytnes, is vnderstande all mysvse of the tongue: So in this last commaundement vnder the name of desyryng of an other mannes wyfe and goodes, is vnderstande all maner of yuell and vnlawfull desyre of any thynge. And lyke as in this precepte is forbydde all yuell desyres: Euen so in the same be commaunded all good desyres, good affections, good inclinations to godly thynges, and the perfyte obedience of our hartes vnto goddis wyll. whiche although we shall not fully and absolutely attayne vnto, whyle we be in this lyfe: yet this cõmandement dothe bynde vs to enforce & endeuour our selfes thervnto by contynuall resistynge and fyghtyng agaynst the sayd corruption, concupiscence, and cuyll desyres. For asmoche as they be the veray roote, and spryng, from whense dothe flowe and growe all yuell dedes and vicyouse lyuynge. as Christe sayethe in the gospell, From the harte spryngeth all yuell thoughtes, murder, adulterye, fornicacion, theefte, false wytnesse, blasphemye. And the same is shewed dayely by experyence. For whan a manne desyreth an other mannes goodes, if he can not haue them: than he falleth in to enuye, and grutcheth agaynste theym, that haue suche goodes, and desyreth yuell towardes them, and is gladde whan they haue losse or hurte. All whiche yuell affections procede of the sayde vnlawfull desyre. For as saynt Paule saith. Suche as be not content, but desyre to be ryche, they fall into dyuers temptacions and snares of the dyuell, and into many

Matth. 15.

1. Timo. 6

noysom

noysom & vnprofitable wyshes & desires, whiche drowneth men into perdicion & destruction. For the rote of all euill is Cupiditie or vnlaufull desire of goodes in this world. And such persones as haue moche folowed this couetousnes, haue erred from the faythe, & wrapped them selfes in many pangues and sorowes,

¶ Fourthly we thynke it cõuenient, that all bisshops and preachers shall instructe & teache the people, commytted vnto their spirituall charge, that al maner of men be in such wise culpable of the transgression of this commaundement, that no man can iustifie him selfe in the syght of god. For god loketh through euery mans hart, & fyndeth therin moch corruption and concupiscence, although in some more some lesse, accordyng as they haue more or lesse mortified theyr said fleshly and worldely concupicence. And if there were no more cõmandemẽtes of god but this one: yet is there no man in this world, but (if he diligently enserche his owne harte, and conferre it with this cõmandement) he shal anone perceiue, that he is many wayes culpable & guiltie before god, by transgressions of this cõmaundement, if god shulde entre into straite iugement with him, and deale with him, according to iustice without mercy. But among all other, they chiefely be transgressours of this cõmandement: which by deliberation & ful consent, cast their mindes & studies to accomplisshe the concupiscence & desire, whiche they haue to obteyne & get an other mans wyfe, childe, seruant, house, lande, corne, catal, or any thinge, or goodes that be his.

And they also be transgressours of this cõmandement

dement, whiche by enuy be sorye of theyr neyghbours welthe & prosperitie, or be glad of their sorowe, hinderance, or aduersitie. and also all they, whiche do not set theyr myndes & studies, to preserue, maynteyn, & defende vnto their neighbours (as moche as lyeth in them) theyr wyues, chyldren, seruantes, houses, landes, goodes, & all that is theirs. For (as before is declared) this commandemẽt not only forbiddeth vs to desire from our neighbour any thyng, whiche is his: but by the same we be also commanded, gladly to wisshe and wyll vnto him, that he maye quietly possesse and enioye all that god hath sent him, be it neuer so great habundance. And this mynde we ought to beare vnto euery man by this cõmandement, not onely if they be our frendes & louers, but also if they be our ennemies and aduersaries.

nõ

HERE FOLOVVETH CERtaine notes necessarie to be lerned for the better vnderstanding of the tenne commaundementes.

note well on this cõmandemẽt

FYRSTE it is to be noted, how that our lorde not onely deliuered vnto Moises, when he was in the mounte of Sina, two tables of stone, wherin these tenne cõmaundementes were wrytten with goddis owne fynger, & not by Moyses, ne any other creature: but also how in the same place, & at the same tyme, god thretened to punysshe all them greuously, & extremely, yea to the thyrde and fourth generation, whiche shulde

Exodi. 19. & .20.

thulde transgresse any of the sayd commaundemētes. and contrary, how he promysed to shewe mercy, and to gyue lyke euerlastynge to all them, that shulde obserue and kepe the same. whiche thynge was afterwarde confyrmed by our sauiour Chriſte. For when a certayne great man asked hym, what he shulde do to come vnto the lyfe euerlastynge, Chriſte answered hym & sayd, If thou wolt come vnto the kyngdome of heuen, kepe the commaundementes.

Luc.18.

SECONDE it is to be noted, that all the workes of mercy, and all good thynges, whiche we be bounde to do, and lykewyse all synnes, whiche we be bounde to eschewe and leaue vndone: be sufficiently conteined and compryled in these two tables. For where as our hole office and duetie, as well to god as to our neyghbour, standeth in harte, worde, & dede, The fyrst foure preceptes, whiche be the preceptes of the fyrste table, cōteyne our sayd hole dutie towardes god. The fyre other preceptes, whiche be preceptes of the second table, cōteyn our hole dutie towardes our neyghbour. For the fyrste commaundement chiefely sheweth, howe we ought to order our selfe vnto god in our hartes, by pure fayth, hope, loue, & dzede. The seconde and fourth sheweth, howe we ought to order our selfes vnto hym in our outward actes & dedes. The thyrde sheweth, howe we ought to order our selfes vnto hym in our tongue and wordes. And lykewyse the. v. the vi. the. vii. and. viii. do shewe, howe we shulde order our outwarde actes & dedes vnto our neyghbours. The. ix. how we shulde order our wordes & tongues vnto them. And the. x. how we shulde

he towardes them in harte and mynde.

THYRDLY it is to be noted, That for as moche as out of a good harte, endewed and replenysshed with the loue of god and our neyghbour, spryngeth forth all good wordes & workes: And out of an euyll harte, voyde of the loue and drede of god, and replenished with hate and malice towardes our neyghbour, spryngeth forth all euyll wordes and workes. accordynge to the sayinge of our sauiour in the gospell, where he sayth, That a good man out of the good treasure of his hart bryngeth forth all those thinges that be good: and an euyll man out of the euyll treasure of his harte bryngeth forth those thynges that be euyll. Therfore our sauiour Christe reduceth all these tenne commaundementes vnto two commaundementes, belongynge to the harte, that is to saye, to the loue of god, and our neyghbour. For where as the pharisees came vnto Christe, and sayd, Mayster, whiche is the greatteste commaundement of the lawe? our sauiour answered them, and sayd, The chiefe and greatteste commaundement is, that thou shalte loue thy lorde god, with all thy harte, with all thy soule, and with all thy mynde. And the seconde, lyke to this, is, that thou shalte loue thy neyghbour euen as thy selfe. And in these two commaundementes standeth and consysteth all the hole lawe and the prophetes. Matth. 12. Matth. 22.

These be the wordes of Christe, wherin it is further to be noted, that to loue our lorde god with all our harte, soule, & mynde, is to set al our hole mynde & thought, to knowe hym, to honour hym, to please hym, and to loue hym vnfaynedly

aboue all other thynges in the worlde. For he is a ielous god, and woll not be content, oneles we yelde vnto hym, our hole harte & loue. And if we shall set or fixe any part of our hart or loue vpon the worlde, or the flesshe: no doubte, god woll not be parttaker of our loue. For he requireth the hole loue of our hartes, and that we shall loue nothing but him, or for him. and that so hartely, that (if cause require) we shall not refuse to suffre any bodyly punyshement, nor yet death for his sake. And this loue towardes hym we do declare: whan we set our myndes to obserue & fulfyll his cõmaũdementes. For as Christ sayth in the gos-
Ioan. 14. pell, He that hath my cõmaundementes, and kepeth them, it is he that loueth me. And contrary the loue and charitie of god and our neyghbour
Rom. 13. (as saynt Paule sayth) is the fulfyllynge of all the hole lawe. For no doubte if we loue god aboue all thynges: than we loue hym more than our selfes. And if we loue hym more than our selfe: than woll we folowe in all thynges his wyl, and not our owne. And in lyke maner, if we loue god aboue all thinges: than do we loue hym aboue our neyghbour, & so we woll for nothyng fulfyll the wyll of our neyghbour agaynst his wyll. and as the loue of god aboue all thynges shulde so kepe, directe, and guyde vs, that for no loue or pleasure to our selfe or to our neighbour, we shulde wyllyngly transgresse the least parte of any of the tenne cõmaũdemẽtes: In lykewise the harty and feruent loue, that we shulde beare to our neyghbour, as to our selfes, shulde preserue and kepe vs, that we shulde not kyll hym, nor cõmyt adultery with his wyfe, nor steale his goodes,

goodes, nor beare false witnes agaynst hym, nor by any meanes do, speake, or wysshe any maner of yuell vnto hym, but we shulde with harte, tongue, and handes, wysshe, speake, and worke al goodnes towardes hym, as saint Paule saith, He that loueth his neighbour, hath fulfylled the lawe. For these cõmaundementes, Thou shalte not commytte adulterye, Thou shalte not kyll, Thou shalte not steale, Thou shalte not beare false wytnes, Thou shalte not desyre, and suche other cõmaundementes be all comprysed in this sayinge, Thou shalt loue thy neyghbour as thy selfe. For if we loue our neyghbour as our selfe: than muste we vse our selfe towardes hym, as we wolde that he shulde vse hym selfe towardes vs. that is to saye, we must do for hym, as we of reason wyll, and desyre that he shulde do for vs, and desyre and wysshe towardes hym, as we of reason wolde that he shulde desyre and wysshe towardes vs. This is the lawe of nature, this is the lawe of the gospell. And therfore let vs kepe these two cõmaundementes: and than we shall kepe the hole lawe. for as sayncte Paule sayth, The fulfyllyng of the lawe is loue & charitie.

Rom. 13.

Matth. 22

¶ FOVRTHLY it is to be noted, that there be thre consyderations, for the whiche all true christen men ought to employ theyr labour and diligence, to knowe these tenne cõmaundementes. The fyrst consideration is, for that in these commandementes god hath sufficiently declared vnto vs his wyll & pleasure, as well what he wolde haue vs to do, as what he wolde haue vs not to do. The seconde cõsideration is, for that we may knowe hereby our infirmitie, synne, and damnation.

tion. For whan we loke ernestly vpon these cõmaundementes of god, & consider what thynges god requireth of vs in theym: we shall se our selfes as in a myrrour or glasse, and shall easyly perceyue, howe farre we be from the trewe and perfyte obseruyng of the same cõmandementes. and so we shall perceyue our owne defautes, our owne mysserie, noughtynes, and our owne
Rom. 3. damnable estate, as sayne Paule sayth, By the lawe of the commaundementes we may knowe our synnes. The thyrde cõsideration is, for that by these cõmaundementes, we may also attayne the knowlege of goddis mercy. For whan we perceyue, that of our selfes we haue no strengthe, goodnes, or lyfe eternall, but weakenes, synne, and euerlastynge dethe: than we may euidently se, howe moche nede we haue of the mercy of god, and to haue a sauiour and redemer to paye a raunsome for our synnes, and to delyuer vs from euerlastyng captiuitie, damnation, & deth, due vnto vs for the same. And therfore sayne
Gala. 3. Paule sayth, The lawe was our schole maister, conductour, & leader vnto Christ, that we myght be iustified by fayth, that is to saye, by goddis mercy, whiche Christe obteyned for vs.

¶ FIFTLY it is to be noted, that although these lawes & commaundementes of god, teache vs what is good, & what we shulde do to please god: yet they gyue not vnto vs strengthe and power to do the same: but all suche strengthe cometh of god, by his synguler grace and gyfte. And therfore as almyghty god taught vs by his prophete Moyses, what we shulde do: so he taught vs by his sonne Jesu Christe, what we

shulde

shulde aske. For as these tenne cõmaũdementes do teache vs, what is goddis wyll, so the Pater noster teacheth vs, that we shulde dayly & continually praye to the father of heuen, that it may please hym, to gyue vs his helpe and grace, to do all his wyll, that is to say, to do all that is good, and eschewe that is yuell. For surely god commaundeth vs thynges, whiche we, of our selfes can not do: bycause we myght lerne, what of hym we shulde aske. And therfore after the declaration of these.x. cõmaundementes in maner as is before expressed, we shall descende nowe vnto the declaration of the Pater noster.

HERE FOLOVVETH THE fourth parte of this treatise, conteynynge the exposition of the Pater noster, and the Aue maria.

The Pater noster deuided into seuen Petitions.

OVR FATHER that art in heuen, thy name be halowed.
Thy kyngdome come vnto vs.
Thy wyll be done and fulfylled in erth, as it is in heuen.
Gyue vs this daye our dayely breade.
And forgyue vs our trespasses, as we forgyue them that trespasse agaynst vs,
And leade vs not into temptation.
But delyuer vs from the cuyll. Amen.

The sense and interpretation of the fyrst Petition.

O GOD ALMYGHTY, our most dere heuenly father, whiche of thyne infinyte beneuolēce, and onely mercy hast taught, and cōmaunded vs, by thy onely and dere beloued sonne Jesu Christ, to beleue constantly: that for his sake, thou haste admytted vs in to the nombre of thy chyldren, and made vs the verey enheritours of thy kyngdom, (where as in dede thou myghtest, of iustice and good ryght, haue vtterly renounced & refused vs for thy chyldren, and haue ben a strayte and a greuouse iudge agaynst vs synners, for asmoche as we haue so oft, and so abhominably offended, & transgressed thy godly and moste holy wyll, and haue gyuen the so iuste occasion of displeasure agaynst vs) Lo here we nowe thy chyldren, hauynge conceyued in our hartes ferme and stedfast trust of thy fatherly loue towardes vs, & lamentynge in our hartes to se, howe many wayes thy godly name is dishonoured & blasphemed here in this vale of misery. we moste humbly, & euen from the roote, and botome of our hartes beseche and pray the, that thy name may be halowed, honoured, praised, and glorified, among vs here in this worlde. Make (we beseche the) that all wytchecraftes, & false charmes, may be vtterly abolished amonge vs. Cause al coniurations, by the which Satan, or other creatures be enchaunted, to cesse by thy blessed name. Make that all false fayth, by the whiche men eyther mistrust the, or put their confidence in any other thynge than in the: may be

destroyed.

deſtroyed. Make that all hereſies and falſe doctrynes may vanyſhe awaye, and that thy worde may be trewly taught and ſet forth vnto all the worlde, & that all infidels may receyue the ſame, and be conuerted vnto the right catholike faith. Make that we be not deceyued by hypocriſie, or counterfayting of trouth, of rightuouſnes, or of holynes. Make that no man ſweare in vayne by thy name, or abuſe thy name, to lye, or to deceyue his neyghbour. Kepe vs from pryde, & from the vayne ambition and deſyre of worldly glory and fame. Kepe vs from all enuy, malyce, couetouſnes, adultery, gloteny, ſlouth, from backbyting, and ſclaunderyng of our neyghbours, and from all other yuel and wicked thoughtes, and dedes, wherby thy name may be diſhonoured and blaſpheined. Graunt vs that in al peryls & daungers we may runne vnto the, as vnto our onely refuge, and call vpon thy holy name. Graunt, that in our good wordes and workes, we may onely pleaſe and magnifie the. Kepe vs from the moſte damnable ſynne of vnkyndenes towardes the. Graunt, that we, whiche do alredy profeſſe thy ryght fayth, may ſtyll continue in the ſame: and may declare and expreſſe the ſame, as well in our outwarde conuerſation, as in pfeſſyng the ſame with our mouth. Graunt, that by our good lyfe and our good workes al other may be moued to good: and that by our yuell workes and ſynnes no man may take occaſion to ſclaũder thy name, or dymmyſche thy laude and prayſe. kepe vs that we deſyre nothynge, whiche ſhulde not retourne to the honour and prayſe of thy name. And if we aſke any ſuche thynge: here not our folyſchenes.

Make that our lyfe be ſuche, that we may be trewly founde thy chyldren in dede, and that we ſhall not in vayne call the our father: but that in all thynges we may ſtudy and ſeke for the honour and glory of thy name.

¶ FOR THE better & more ample declaration of this fyrſt petition, we thynke it cõuenięt, that all byſhops & preachers ſhall inſtruct & teache the people, commytted vnto theyr ſpirituall charge, Firſt, that our ſauiour Jeſu Chriſt, was the auctor & maker of the Pater noſter. And that therfore lyke as he was of infinite wyſedome & of infinite loue & charitie towardes vs: Euen ſo all chriſten men ought to thynke & beleue, that the ſame prayer is the moſte excellent, and the moſte ſufficient, & moſte perfyte of al others. And ſurely ſo it is in very dede. For neyther there is any thinge in this prayer ſuperfluous, neyther there wanteth any petition, ſuite, or requeſt, whiche may be neceſſarie for our iourney and paſſage in this worlde, or for our furtherance to the attaynynge of the lyfe and glory euerlaſtynge.

SECONDE, that euery good chriſten man may be aſſured to attayne his requeſtes, made in this prayer, if he ſhall enforce hym ſelfe, and applie his hole hart, and wyll to the wyll & grace of hym, vnto whom this prayer is made, and alſo if he ſhall vtter & offre the ſayd petitions inwardly with his hart, and with ſuche confidence & truſt in god, as he requireth. For ſurely no prayer is thankfull vnto god, but that, whiche ſpryngeth from the harte. And therfore the prophete Dauid cryeth to our lorde with all his harte. And

Pſal. 9. et Pſal. 118 & Pſal. 137. et Pro. 3. et Sapi. 8. Matth. 7.

Moyſes

Moyses is noted to crye out alowde, whan he he spake no worde with his mouth: but he spake alowde in his harte. And our lorde by his pro- Esai. 29.
phete noteth, that some praye with their lyppes, Matth. 15.
and in their harte mynde nothynge lesse than that, whiche they praye for. And therfore who so euer entendeth by sayinge of this Pater noster, to attayne that he desyreth in the same, he must fyrste here hym selfe, and vnderstande what he sayth, and so conioyne the worde of his mouth with the same worde in his harte, and saye, as the prophete Dauid sayd, The hymnes & prayses Psal. 70.
synges, whiche I shall yelde to the good lorde, ct. 18.
shall issue out from the inwarde lyppes of my harte, to the lyppes of my mouth: whan I shall synge laudes and prayses vnto the.

THIRDLY, that all christen men ought to conceyue great comfort, and ioye, in that they be taught & cõmaunded in this prayer, to take almyghty god for their father, and so to call hym. If our souerayne lorde the kyng wold say to any of vs, take me for your father, & so call me: what ioye in hart, what cõforte, what cõfidence wolde we cõceyue of so fauourable & gracious wordes? Moche more than incomparably haue we cause to reioyce, that the kynge & prince of all princes sheweth vnto vs this grace & goodnes, to make vs his chyldren. And surely as the naturall sonne may assuredly trust, that his father woll do for him, al thinges that may be for his setting forth, and aduauncemẽt: euen so we may vndoubtedly assure our selfes, that hauynge almyghty god to our father, we shall lacke nothynge, neyther in this worlde, nor in the worlde to come, whiche

may be profytable & expedient for vs towardes the euerlastynge enheritance, whiche our heuenly father hath prepared for vs.

FOVRTHLY, that lyke as this worde Father declareth the great beneuolence, mercy, and loue of god towardes vs: so it admonysheth vs agayne of our duetie towardes hym, and howe we be boũde to shewe agayne vnto him our hole harty loue, and our obedience, & redines to fulfyl all his preceptes, and cõmaundementes with all gladnes and humilitie. And therfore who so euer presumeth to come to god with this prayer, and to call hym Father, and yet hath not full entent and purpose to vse hym selfe in all thynges lyke a kynde & an obedient sonne: he cõmeth to hym as Judas came to Christe with a kysse, pretendynge to be his frende & his seruant in callynge hym mayster, and yet he was in dede a traytour to hym, and a deedly ennemy. And for this consideration euery christen man, that entendeth to make this prayer, ought inwardly and throughoutly to enserche and examyne hym selfe. And if he fynde in hym selfe any notable cryme, for the which he may be ashamed to call god his father, let hym accuse hym self therof to god, & recognise his vnworthynes, sayinge as the prodigal sonne
Luc. 15. sayd: Father, I haue offended the, I am not worthy to be called thy sonne. And with entyere repentaunce, and with ferme purpose, and intent to amende his noughty lyfe, let hym lyfte vp his harte vnto his celestiall father, And let hym call for his grace of reconciliation: and then let hym boldly saye this Pater noster.

FIFTLY that in these wordes, Our father, is signified

ſignified, that we ought to beleue, not onely that almighty god is the cõmune father of all chriſten people, and equally & indifferently regardeth the ryche & the poore, the free & the bonde, the lorde & the ſubiecte, but alſo that all chriſten people be Chriſtis owne brethern, and the very coenheritours and compartioners with him in the kingdome of heuen, and finally that all chriſten men be bretherne togyther, and haue all one father, whiche is god almyghty. And that therfore we ought not onely to be of one ſpirite towardes our ſayd father, and to employe & endeuour our ſelfes to the vttermoſt to pleaſe him, and to kepe his lawes & cõmaundementes: but we ought alſo eche to conſent with other in perfyte loue and charitie, & eche to helpe & further other towardes our ſayd enheritaunce in heuen, and fynally in all our prayers to god eche to compryſe other, and to pray for other. like as in this Pater noſter we be taught to ſaye, Our father gyue vs our breade, forgyue vs our ſynnes, ſuffre vs not to fall in temptation, and delyuer vs from euyll. Ephe. 4.

SIXTLY by theſe wordes, whiche arte in heuen, we be taught, that we ought to haue, not onely an inwarde deſyre, and a great care & ſtudy to come to that place, where our heuenly father is: but alſo an inwarde ſorowe & grieſe, that we be ſo longe kept from the preſence of our heuenly father, and be ſubiecte here vnto ſo manyfolde cures & thoughtes, to ſo many troubles and miſerie, and to ſo many, and ſo greuous perils and daungers of the worlde, of ſynne, & of the dyuel. For lyke as a louyng chylde is euer deſyrous to be where his father is, and if his father ſhall de-

parte to any place, he woll lament and be sory, oneles he may go with hym, and in his absence he woll morne, and at his retourne he woll be joyfull: euen so ought we desyre euer to be with our heuenly father. And to se that our conuersation be all withdrawen from the worlde, the flesshe, and the dyuell, and be set in heuenly hes-
Ephe.4. uenly thynges, as sayncte Paule sayth. And we
Philip.3. ought continually to waile, and lament, because we be not with our heuenly father, saying with
Psal.119. the prophete, wofull am I, that my dwellynge vpon the erth is so moche prolonged.

The sense and interpretation of the seconde Petition.

Strond
Thy kingdome
come

O GOD ALMIGHTY, our most mercyfull father, we thy wretched chyldren most humbly beseche and praye the, helpe vs by thy grace, not onely that we may attayne and come to thy kyngdome in heuen after this mortall lyfe: but also that in this present lyfe we may be delyuered from the kyngdome & power of the dyuell and synne. and that we may lyue vnder thy dominion & kyngdome, whiche is the kyngdome of innocencye and grace. we confesse and knowlege our folye, our blyndnes, yea and our extreme vnkyndnes towardes the our moste mercyfull father, in that we haue so wyllyngly & gladly forsaken the so myghty and so gracious a kynge, and haue gyuen our selfes to serue the dyuell, whiche hath euer hated vs, & lyke a moste cruell and wycked tyranne hath euer vexed and troubled vs, nor neuer gothe aboute any other thynge, but to destroye vs: where as thou our

mercyfull

mercyful father hast created and made vs, whan we were nothynge, haste redemed vs, whan we were damned, and haste ordeyned euerlastynge lyfe for vs, whan for our synnes we shulde haue ben iudged to euerlastynge dethe. And therfore consyderynge nowe this our owne madnes and ingratitude, and beinge wery of this myserable thraldome and bondage, whiche we sustayne vnder this kyngdome of the dyuell & synne: helpe vs, (we pray the) moste dere father, that we may escape from out of this most wretched thraldom and captiuitie, and that we may be subiecte vnto thy kyngdome. Gyue vs before all thynges true and constant fayth in the, and in thy sonne Iesu Christ, and in the holy goost. Gyue vs pure loue and charitie towardes the and all men. Kepe vs from infidelitie, desperation, and malice, whiche myght be the cause of our destruction. deliuer vs from dissensions, couetousnes, lecherye, and all euyll desyres and lustes of synne. Make the vertue of thy kyngdome so to come, and to reigne within vs, that all our hart, mynde, and wyttes, with all our strength inwarde & outwarde, may suffre them selfe to be ruled by the, to serue the, to obserue thy cõmaundementes and thy wyll, not them self, the flesshe, the worlde, or the diuel. Make, that thy kyngdome ones in vs begon, may be dayly encreased, & go forwarde more and more. Suffre not the subtyle and secrete hate or slouth, whiche we haue to goodnes, to rule so in vs: that it shall cause vs to loke backe agayne, & to fall into synne. Gyue vs a stable purpose and strength, not only to begyn the lyfe of innocency in thy kyngdome: but also to procede ernestly in it,

and

Pſal.12 and to ꝓfoꝛme it. Lyghten our eyen, leſt we ſlepe oꝛ be wery in good lyke ones begon: and ſo ſuffre our ennemye, to bꝛynge vs agayne vnder his power. Gꝛaunt, that we may continue in goodnes: and that after this kyngdom, whiche is begon in this lyfe, we may come vnto thy heuenly kyngdome, whiche endureth euer.

¶FOR THE better vnderſtanding of this ſeconde petition, we thynke it conuenient, that all byſhops and ꝓeachers ſhall inſtruct & teache the people, commytted vnto theyꝛ ſpirituall charge, that this ſeconde petition is very neceſſarie. Foꝛ no doubte our auncient ennemy the dyuel, gothe aboute contynually by all crafte and meanes to deceyue vs, and to bꝛynge vs vnder his power and dominion. And ſurely ſo longe as ꝓꝛyde, oꝛ diſobedience reigneth in vs, ſo long as ire, enuy, wꝛath, oꝛ couetouſnes reigneth in vs, ſo long as ſlouth, gluttony, lechery, oꝛ any kynde of ſynne reigneth in vs: ſo longe we be vnder the dominion and kyngdome of the dyuell. Foꝛ the dyuell (vndoubtedly) is kynge ouer all the chyldꝛen of ꝓꝛyde, that is to ſaye, ouer all them, that be ſynners, rebelles, and diſobedient vnto god. And foꝛ aſmoche as it is not in our powers to delyuer our ſelfes from vnder this tyꝛanny of the dyuel,

Oſee.13. but onely by goddis helpe (foꝛ our perdition and vndoinge is of our ſelfes, but our helpe and ſaluation is onely of god, as ſayth the ꝓphete Oſee) therfoꝛe is it very neceſſarie foꝛ all true chriſten people, to make this petition inceſſantly vnto our heuenly father, and to beſeche hym, accoꝛdyng to this doctryne of Chꝛiſt, that by his grace

grace and helpe, we may escape the dominion & power of the dyuell, and that we may be made subiecte vnto his heuenly kyngdome.

The sense and interpretation of the thyrde Petition.

Thy will be done in earth as it is in heaven

FATHER graunt vs we beseche the, that lyke as thy holy angels and sayntes in heuen, in whom thou reignest perfytly & holy, do neuer cesse, ne shall cesse to glorifye the, and prayse the, and to fulfyl thy wyll and pleasure in all thynges, and that moste redyly and gladly, without any maner of grutchynge or relyctynge thervnto, knowyng certaynly & clerely, that thy wyll is alway best: Euen so we thy children here on erth may dayly and continually praise the, by our holy cõuersation in good workes, and good life, and that we may from tyme to tyme so mortifie our owne carnall affections & yuell desyres, and so renounce & denye our owne corrupte and synfull appetyte, and wyll, that we may be euer redy lyke louynge chyldren, humbly, lowly, and obediently to approue allowe and accomplysshe thy wyll in all thynges, and to submyt our selfe with all our harte vnto the same. And to knowlege, that what so euer is thy wyll, the same is moste parfyte, moste iuste, moste holy, and moste expedient for the welth and helth of our soules. Gyue vs true & stable pacience, when our wyl is letten & broken. Graunt vs, that whan any man speketh or doth any thyng contrary to our wyll, that therfore we be not out of pacience, neyther curse or murmure. Graunt, that we seke not ven geaũce agaynst our aduersaries, or them, whiche let our

let our wyll: but that we may say well of them, and do good to them. Endue vs with thy grace, that we may gladly suffre all diseases, pouertie, dispisinges, persecutiõs, & aduersities, knowyng that it is thy wyll, that we shulde crucifie, & mortifie our wylles. Make vs, that we impute not to the deuyll or yuell men, when any aduersitie chaunceth vnto vs: but that we may attribute all vnto thy godly wyll, & gyue the thankes therfore, whiche doest ordeyne all suche thynges for our weale & benefyte. Gyue vs grace, that when so euer it shall please the, to call vs out of this transitorie lyfe, we may be wyllynge to dye, and that for thy wyll, we may take our deth gladly: so that by feare or infirmitie, we be not made disobedient vnto the. Make, that all our membres, eyes, tongue, hart, hands, & fete, be not suffred to folowe their desyres: but that all may be vsed to thy wyl & pleasure. Gyue vs grace, that we maliciously reioyse not in their troubles, which haue resisted our wyll, or haue hurted vs: nor that we be enuyously sory, when they prospere, and haue welfare. And finally that we may be contented & pleased with all thynge, that is thy wyll.

¶ FOR THE better vnderstandynge of this thyrde petition we thynke it conuenient, that all byshops and preachers, shal instructe and teache the people, cõmitted vnto their spiritual charge, howe that by the occasion, and euer syth the disobedience and synne of our fyrste father Adam: the wyll of man hath ben so corrupted with originall synne, that we be all vtterly enclyned to disobey the wyll and preceptes of god, and so to

loue

loue our selfes, and our owne wylles, that without a speciall grace and a singuler inspiration of god, we can not hartely loue neyther god nor man, but in respect to our selfes, as we may haue benefyte and commoditie by them.

Item that we haue this corruption in our nature, and this inordinate loue of our selfes from Adam, as it were by enheryteaunce: and that it goethe from one to an other, from the fathers and mothers vnto the children, as soone as they be cõcepued within theyr mothers wombes. For as the chyldren take of theyr parentes theyr originall and naturall qualities & conditions: euen so they receyue with the same this originall corruption of nature, whiche cometh by originall synne. And though the parẽtes be neuer so cleane purged and pardoned of their originall synne, by baptisme, and by the grace & mercy of god, and be drawen vp from the loue of theyr selfes, and of these worldly thynges, vnto the pure loue of god: yet neuertheles the chyldren of them begoten, be conceyued & borne in originall synne and corruption, louynge them selfes better than god or man. lyke as corn, though it be neuer so cleane winnowed & purged frõ chaffe, yet if it be sowen, the yonge sede is ful of chaffe agayne, vntyl it be wynnowed and made cleane: Euen so be the children borne full of chaffe and corruption of originall synne, vntyll that by baptisme in the bloode of our sauiour Iesu Christe they be washed and purged, as theyr parentes were.

Item that so long as we be in this mortal lyfe, we shal neuer be so cleane purged from this concupiscence, and this inordinate loue of our selfe,

and

and of this worlde, and of worldly thynges and pleasures: but some roote woll euer remayne of this corrupte wede. whiche (if the grace of god helpe vs not, and we also applye not all our forces to mortifie & ouercome the same) no doubte wol so ouergrowe the hole gardeyn of our hart, that there shal be lefte no good herbe therin, but it shall be so ouergrowen with the loue of our selfe and of this worlde, that the loue of god and our neyghbour shall cõtinually decay from tyme to tyme, and at lengthe it shall growe, not onely to a negligence and a small regardynge: but also vnto an vtter contempte bothe of god & of our neyghbour, and than we shall appertayne holly vnto the citie of the dyuel. For as saynt Austyne sayth, There be in this worlde two cities, the one buylded by god, in the whiche he reigneth as a most gracious lorde & kyng: Thother is buylded by the dyuell, wherin the dyuell reigneth as a moste mercyleſſe and cruell tyranne. The citie of god consisteth, and is inhabited of them, whiche loue god so moche, that for to accomplysshe his wyll and cõmandementes they be content to refuse theyr owne wylles & pleasures. The citie of the dyuell hath inhabitaunte all suche as loue them selfes so moch, that (for to haue their owne wylles & pleasures here in this worlde) they care not or lytle regard the wyll, pleasure, & cõmandemẽtes of god. And therfore surely we haue great nede continually to praye (accordyng to Christis doctryne in this thyrde petition) for ayde vnto our heuenly father, that being thus clothed and encombred with this corruptible fleſſhe here in this worlde (whiche dulleth & draweth downe

mans

mannes mynde, as the wyse man sayth) It may please hym to graunt vs the grace, that so longe as we lyue here, we may fulfyll his wyll in all thynges, and not our owne, and so to haue a dwellynge place in his citie. And contrarye that the dyuel may neuer haue power to take vs, and to bryng vs vnto his citie and possession.

The sense and interpretation of the fourth Petition.

O OVR HEVENLY father we beseche the, gyue vs this daye our dayly breade. Gyue vs meate, drynke, and clothing for our bodyes. Sende vs encrease of corne, fruite, & catall. Gyue vs heith & strength, rest, and peace, that we may leade a peasible and a quiete lyfe in all godlynes, & honestie. Graunt vs good successe in al our busynes, and helpe in aduersitie & peryl. Graunt vs, we beseche the, al thynges cõuenient for our necessite in this tẽporal life. And to them, to whom thou wilt vouchsafe to giue more than their owne portion necessarie for their vocation, and degree: gyue thy grace, that they may be thy diligẽt & true dispensators & stewardes, to distribute that they haue (ouer & aboue that is necessarie, considerynge their estate & degree) to them that haue nede of it. For so (good lord) thou wilt prouyde for thy poore people, that haue nothing: by them whiche haue of thy gyft sufficient to relieue them selfe & other. And gyue also thy grace to vs, that we haue not to moche solicitude and care for these transitory & vnstable thynges: but that our hartes may be fixed in thynges, whiche be eternal, and in thy kyngdome, whiche is euer-

lastyng. And yet more ouer (good lorde) not only
gyue vs our necessaries: but also conserue that,
thou west giue vs, and cause that it may come to
our vse, & by vs to the poore people, for whom by
vs thou hast prouided. Gyue vs grace, that we
may be fed & nourished with al the life of Christ,
that is to saye, bothe his wordes, & workes, And
that they may be to vs an effectuall example and
spectacle of al vertues. Graunt, that al they, that
preache thy worde, may profitably & godly preache
the, and thy sonne Iesu Christe through all the
worlde. And that all we, whiche here thy worde
preached, may so be fed therwith, that not onely
we may outwardly receiue the same: but also di-
gest it within our hartes, & that it may so worke
and fede euery parte of vs, that it may appere in
all the actes & dedes of our lyfe. Graunt, that the
holy sacramēt of the altare, whiche is the breade
of lyfe, and the veray flesshe & blode of thy sonne
Iesu Christ, may be purely ministred and distri-
buted to the comforte and benefyte of all vs thy
people: and that we also may receyue the same
with a ryght fayth and perfyte charitie, at all
tymes, when we ought to receyue the same. and
specially agaynst our deth, and departyng out of
this worlde, so that we may be than spiritually
fedde with the same to our saluatiō, & therby en-
ioye the lyfe euerlastynge. Gyue vs an inwarde
hungre & thyrste to haue thy worde, & the right-
ous lyuing, taught in the same. Graunt this also
mercyful father, that all false doctrynes, cōtrary
to thy worde, whiche fedeth not but poysoneth, &
kylleth the soule, may be vtterly extincte & cast a-
way out of thy churche, so that we may be fedde

alwell

alwell with the true doctryne of thy worde, as with al other thinges necessary for vs in this lyfe.

¶ FOR THE better vnderstandynge of this fourth petition, we thinke it conuenient, that all bysshops & preachers shall instructe & teache the people, committed vnto theyr spirituall charge, Fyrst, how that our lorde teacheth vs not in this petition to aske any superfluous thinges, or thinges of pleasure or delyte, but onely thinges sufficient. And therfore he byddeth vs onely aske breade, wherin is not ment superfluous riches or great substaunce or haboundaunce of thynges aboue our estate and condition: but suche thinges onely as be necessary and sufficient for euery man in his degree. And that this is the meanyng of this worde, sayncte Paule declareth at good lengthe, where he sayth, we haue brought nothynge into this worlde, ne shall take any thynge with vs, whan we shall departe hense. And therfore if we haue meate and drynke and cloth, that is to say, thynges sufficient, we ought to holde our selfe content. For they, that sette their myndes on ryches, and woll haue superfluities, more than nedeth, or is expedient to theyr vocation: they fall into daungerous temptations, & into the snares of the dyuell, and into many & vnprofytable and noysome delyres, whiche drowne men into perdition, & euerlastyng damnation. for the spryngе and roote of all euyls is suche superfluous desyre. The wise man also makyng his suite to our lorde sayth, Gyue me neyther powertie ne excesse, but only thinges sufficiēt for my lyuing, lest that haupnge to moche I be prouoked to denye god,

1. Timo. 6.

Prouer. 3.

and to forgete who is the lorde: and on the other syde, lest that by pouertie cõtrayned, I fall vnto theft, and forsweare the name of my god. These two wise men, the one of the olde, & thother of the newe testamẽt, agree with the lesson of our sauiour, Bothe aske breade, that is thinges necessary, & bothe refuse & renounce superfluities, as thinges vnprofitable, daungerous, and noysome.

SECONDE, that in these wordes of our sauiour Iesu Christe, be reproued all those psons, which eate not their owne breade, but deuoureth other mens breade. Of whiche sorte be all those, whiche lyue of rauyn & spoiles, of theft, of extorcion, of crafte, & deceyte. Item all they, whiche neither labour with their handes, nor otherwise apply their study, industry, and diligence to some thynge, whiche is good and beneficiall in the cõmune weale, and to the honour of god, but lyue in ease, rest, ydelnes, & wanton pleasures, without doing or caring for any suche thynge.

Item all they, whiche beinge called in this worlde, vnto any roume, office, or auctoritie, do abuse the same, and do not employe them selfe accordynge to theyr vocation.

THYRDLY that although we be bounde by labour, or other lawfull meanes to prouyde for our selfes from tyme to tyme a sufficient lyuyng: yet we must surely beleue, & trust, that our father in heuen prouydeth for vs also, and that all our owne prouision, & industrie is in vayne, without his prouision. For it is he that gyueth vnto vs, and taketh from vs, at his pleasure more or lesse. Therfore not withstãding all our owne labour, industrie, and diligence: yet we must thanke him

for

for all that we haue. of hym must we hange. in hym must we cast our hope & truste, that he shall sende vs sufficient, and in no wyse mistrust hym. For if he prouyde sufficiently for all fysshes and byrdes, & other creatures, whiche labour not for their lyuyng as we do: howe moche more ought we, beinge his owne chyldren, and also vsing all labour & diligence to gette our lyuynges, to trust that our father, whiche hath all thynges in his dispositiõ, wyll se vnto vs, that we shall lacke nothynge necessarye? And as the husbande man tylleth & soweth his grounde, wedeth it, & kepeth it from destroyeng, and yet he prayeth to god for thencrease, & putteth all his trust in hym to sende him more or lesse at his pleasure: Euen so besydes our owne diligẽce, policie, labour, & trauayle, we must also pray dayly to god, to sende vs sufficiẽt. & we must take thankfully at his handes all that is sente. & be no further carefull, but put our hole confidence & trust in hym. For our sauiour Christ sayth in the gospell, I say to you, be not carefull for your lyuing, what you shal eate, ne what clothes you shal weare. Is not life better than your meate, and your body better than your clothing? Loke vpon the byrdes of the ayre, they sowe not, they repe not, they bring nothing into the barne: but your heuẽly father feadeth them. Be not you of more price than they? Loke vpon the lylyes in the fielde, they labour not, they spynne not, & yet I tell you, that Salomon in all his precious and royall apparayle was not so clothed as one of them. Therfore care you not for these thynges. Leaue this care to them, that knowe not god. Your heuẽly father knoweth, that you haue nede of all Matth. 6.

of all these thynges. but seke you fyrst the kyngdome of god, and his ryghtuousnes: and than god shall cast all these thynges vnto you.

These be the wordes of Christe, full of good & comfortable lessons, that we shulde not care, ne sette our hartes to moche vpon these worldly thinges: ne care so moche for to morow, that we shall seme to mystruste our lorde. And that we shulde sequester this care from vs, & seke for the kyngdome of god, and employ our selfe holly, to the gettynge therof: and than he maketh a comfortable promyse, that we shal not lacke thinges necessary for vs. And although our lorde hath so prouided for some, that they haue alredy sufficiēt and plentie for many dayes or yeres: yet that not withstandyng they ought to make this petition to god, & say, Gyue vs this day our dayly breade. For alsmoche as their substance (though it be neuer so great) lyke as it coude not haue ben goten without god had sent it: so it can not prospere & continue, excepte god preserue it. For how many great riche men haue we knowen sodeynly made poore, some by fire, som by water, some by theft, some by exchete, & many other wayes? was not Job the one day, the rychest man that was in all the Estlande: and the morowe after had vtterly nothyng? It is therfore as nedefull to praye our lorde to preserue that he hath gyuen vs: as to pray hym to gyue it. For if he gyue it, and do not preserue it: we shall haue no vse of it.

¶ FOVRTHLY that by this breade, whiche our sauiour teacheth vs to aske in this petition, is principally ment the worde of god, whiche is the spirituall breade, that fedeth the soule. For as the

as the body is nourysshed, brought vp, groweth, and fedeth with breade and meate: so nedeth the soule euen from our youth to be nourysshed and brought vp with the worde of god, & to be fedde dayly with it. And lyke as the body woll faynte & decay, if it be not from tyme to tyme releued & refresshed with bodily sustinance, euen so the soule waxeth feble and weake towardes god, oneles the same be cõtinually cherisshed, refresshed, and kepte vp with the worde of god, accordynge to the sayinge of Christe, A man lyueth not with meate onely, but by euery worde that procedeth from the mouth of god. Matth, 4. And surely there is no other thynge that can fede & comforte the soule, but onely this breade of the worde of god. For if we haue aduersitie in this worlde, as pouertie, syckenes, imprisonment, & suche other miseries, where shulde we seke for comfort, but at goddis worde? if we thinke our selfe so holy, that we be without synne, where shuld we fynde a glasse to se our synnes in, but in the worde of god? If we be so full of synnes, that we be lyke to fall in to desperation, where can we haue comfort, & lerne to knowe the mercy of god, but onely in goddis worde? where shall we haue armure to fyght agaynst our thre great ennemyes, the worlde, the flesshe, & the dyuel, where shall we haue strength and power to withstande theym, but onely as Christe dyd in and by the worde of god? And finally if we haue any maner of syckenes or disease, in our soules, what medicine or remedy can we haue, but onely the worde of god? So that the worde of god is the veray breade of the soule. And therfore aswell for this breade of the soule,

as also for the breade and dayly sustenaunce of the body, our sauiour Christ teacheth vs to pray in this fourth petition.

The sense and interpretation of the fyfte Petition.

And forgyue vs our trespasses as we forgyue them that trespasse against vs

OVR HEVENLY father, loo we wretched synners, knowlegynge & confessyng vnto the our moste mercyfull father, the great & manyfolde synnes, wherwith our conscience is cōtinually combred, & hauing none other refuge, but vnto thy mercy, we most humbly beseche the, comforte our conscience bothe now & in the houre of our deth, whiche is now abasshed & ashamed to loke vpon our synne & iniquitie, and than also shal be more ashamed and afrayde, remembryng thy harde & strayte iudgemēt, whiche shall than be at hande. Gyue vs thy peace in our hartes, that we to our comfort may loke for thy iudgemēt. Entre not into iudgement agaynst vs with the strayt extremitie of thy iustice. for in thy syght no man shal be founde innocent or righteous, but manyfold ways to haue synned against the. Giue vs grace dere father, not to sticke, stay, or groūde our selfes in our owne good workes, or deseruynges: but to gyue & submyt our selfes playnly & faythfully, to thyne infinyte & incomparable mercy. Helpe and comfort all mens conscience, whiche in poynt of deth, or in any suche other tēptation are vexed with desperation. Forgyue bothe them, and vs, our offences, comforte vs, refresshe vs, & be reconciled vnto vs. Judge vs not after the accusation of the dyuel, and our wretched consciences, neyther here the voyce of

Psal. 143.

our

our ennemyes, whiche accuse vs day & nyght be-fore the. But lyke as we forgyue them hartely, whiche trespasse agaynst vs: Euen so we beseche the forgyue vs the manyfolde synnes, wherby from our youth we haue prouoked thy displea-sure, & wrathe agaynst vs, and dayly do prouoke it, by doinge that is yuell. and omyttyng that is good, And so walsche our synnes dayly more and more, through the bloode of thy sonne and our sauiour Jesu Christe. And forasmoche as it is all repugnant, and contrary vnto our frayle & cor-rupte nature, to loue them, whiche hate vs, or to forgyue them (without reuengynge) whiche do hurt or offende vs: gyue vs (we beseche the) this heuēly grace, and make thou our hartes so meke and gentyll, that we may gladly and vnfaynedly forgyue them, which haue hated or hurted vs in worde or in dede, & that we may behaue our selfe vnto all men, frendes & foes with suche mercy, gentylnes, and kyndnes: as we wolde desyre not onely that they, but also that thou, good lorde, shuldest vse vnto vs. For we can not otherwyse trust, or loke for any forgyuenes or remission of our trespasses at thy handes: oneles we shall, ac-cordyng to thy cōmaundement, forgyue all them that haue trespassed in any wyse agaynst vs.

¶ FOR THE better vnderstandynge of this fyfte petition, we thynke it conuenient, that all bishops and preachers, shall instructe and teache the people, cōmitted vnto their spiritual charge, that no man ought to glorye in hym selfe, as though he were innocent, & without synne: but rather that euery good christē man (without er-

ception) ought to knowlege hym selfe to be a synner, and that he hath nede to aske forgiuenes of god for his synnes, and to require hym of his mercy. For doubtles he dayly cõmytteth synne, whiche is cõmaunded dayly to aske remission of his synnes. And saynt Johñ sayth in his epistle,

1. Ioan. 1. If we say, that we be without synne, we deceyue our selfes, and trouth is not in vs.

SECONDE that god woll not forgyue vs our synnes, but vpon condicion, that we shall lykewyse forgyue all them, whiche trespasse agaynst vs: and that not in tongue onely, but also in our hartes. And that this is a certayne sure lawe & decree of god, Christe declareth in sondry places of the gospel. For first by expresse wordes

Matth. 6. Christe sayth, If you forgyue men their offences done agaynst you: your heuenly father woll forgyue you your offences. And if you woll not forgyue them that offende you: be you assured, your father woll not forgyue you your offences. And

Matth. 18. in an other place whan Peter came to our lord, and demaunded of hym, howe oft he shulde forgyue his brother, whiche had offended hym, and whether it were not sufficient to forgyue him seuen tymes? Our lorde answered hym and sayd, I tell the Peter, that thou oughtest to forgyue hym, not onely seuen tymes, but seuenty tymes seuen tymes, meanyng therby that from tyme to tyme, we must continually forgyue our brother, or neyghbour, although he trespasse agaynst vs neuer so oftẽ. And Christ also declareth the same

Matth. 18. by a parabole. There was (saith Christ) a king, whiche callyng his seruantes vnto an accompt, and fyndyng that one of them shulde owe vnto

[hym

him the somme of.x.M.talentes: because he had it not to paye, cõmaunded that the sayd dettour, his wyfe, & his chyldren, & all that he had shulde be solde. But whan this dettour came vnto the kyng, and prayed hym on his knees, to haue pacience with hym, promising hym to paye all: the king had pitie of hym, and forgaue hym the hole dette. It fortuned afterwarde, that this man, being thus acquited, mette with an other of his felowes, that ought hym but an hundreth pence, & with violence almost strangled hym, and sayd to hym, Paye me my money. And the sayd seruant his felowe fell vpon his knees, & prayde hym to haue pacience, promisynge to paye all. albeit he wold not, but cast hym into prison, vntyl al was payde. And whan the rest of their felowes, seing this crueltie, had tolde the kyng therof: the kyng forthwith sent for this cruell felowe, and sayd to hym O wicked man, I forgaue the thy hole det, at thy suite & request: It shulde therfore haue besemed the, to haue shewed like compassion to thy felowe, as I had shewed to the. And the king besinge sore displeased with this crueltie, cõmytted hym to turmẽtours, that shulde roughly & straitly handel hym in prison, tyl he had payde the hole dette. Vpon this parabole Christe inferreth, and sayth. Euen so shall your heuenly father do with you, if you woll not forgyue euery one of you his brother, euen from the harte.

Thus it appereth playnly, that if we woll be forgyuen, if we woll escape euerlastyng damnation: we must hartily forgiue those, whiche haue trespassed and offended against vs. No man can offende vs so moche, as we offende god: and yet

he is

he is alway redy to forgiue vs. what ingratitude is it than, what hardnes of harte, what cruelnes is in vs, if we for his sake woll not forgyue one an other? There is none offence great, that man dothe to man: if it be compared to our offences agaynst god. And therfore we may be well accompted to haue lytel respecte & cõsideration vnto our owne benefyte, if we woll not rempt and forgyue small fautes, done vnto vs, that we may haue pardon and forgyuenes of so many thousandes of great offẽces, which we haue cõmitted agaynst god. And if any paduenture woll thinke it to be a harde thynge, to suffre and forgyue his ennemie, whiche in worde & dede hath done hym many displeasures: let hym consider agayn, how many harde stormes our sauiour Christ suffred & abode for vs. what were we, whan he gaue his moste precious lyke & bloode for vs: but horryble sinners & his ennemies? How mekely toke he for our sake all rebukes, mockes, bynding, beating, crownyng with thorne, & the moste opprobrious death? why do we boste vs to be christen men, if we care not for Christe, of whome we be so named, if we endeuour not our selfe to take example at hym? we be not worthy to haue the name of the membres: if we folowe not the heed. And if any woll saye, that his ennemie is not worthy to be forgyuen: let hym cõsider, and thynke, that no more is he worthy to haue forgiuenes of god. And by what equitie or iustice can we require, that god shulde be mercyfull vnto vs, if we woll shewe no mercy, but extremitie vnto our neyghbour & brother? Is it a great matter for one synner to forgyue an other, seinge that Christe for-

gaue

gaue them that crucified him: And although thy ennemie be not worthy to be forgyuen: yet we be worthy to forgyue. And Chriſte is worthy, that for his ſake we ſhulde forgyue. But ſurely it is aboue our frayle & corrupte nature, to loue our ennemyes, that do hate vs, and to forgyue them that do hurt & offende vs. Thus to do is a greater grace than can come of our ſelfes. Therfore our ſauiour Chriſte teacheth vs to aſke this heuenly gyfte of our heuenly father, that we may forgyue our ennemyes, and that he woll forgyue vs our treſpaſſes, euen ſo as we forgyue them, that treſpaſſe agaynſt vs.

¶ THIRDLY, that to forgyue our brother his defaute, is to pray to our lorde, that he woll forgyue hym, & woll not impute his offence to hym: and to wyſche to hym the ſame grace and glorie, that we deſyre vnto our ſelfes, and in no caſe to anoy him, but whan occaſion ſhal come, to helpe him, as we be bounde to helpe our chriſtē brother.

¶ FOVRTHLY that none enemy can wiſche or deſyre more hurte vnto vs, than we deſyre vnto our owne ſelfes, whan we offre vnto god this fifte petition: if we woll not remit & forgyue our diſpleaſure vnto them, whiche offende vs. For what ennemy was euer ſo malicious, or ſo farre from all grace and humanitie, that wolde deſyre and dayly praye to god, to ſende vnto his enemy eternall damnation, & that god ſhuld withdrawe his mercy from hym for euer? And ſurely in this petition we aſke cōtinually theſe thinges of god, for our ſelfes, if we woll be mercyles towardes our ennemyes, and woll not forgyue them theyr treſpaſſes, For none otherwyſe we do aſke forgyuenes

gyuenes of god, but vpon this cõdition, that we shall forgyue them, whiche trespasse agaynst vs. And in case we do not fulfyll this cõdition: than we pray vnto god, that he shal neuer shewe mercy vnto vs, nor neuer forgiue vs our synnes, but suffre vs to be dampned perpetually.

The sense and interpretation of the syxte Petition.

And leade vs not into temptacõ but deliuer vs from euyll

OVR HEVENLY father, lo we here thy moste vnworthy and miserable chyldren, kelynge and consyderyng the great and violẽt assaultes, wherby not onely the dyuel and his wicked spirites, but also our owne flesshe and cõcupiscence cõtinually do tempte & prouoke vs to breake & violate thy moste holy wyll & commaundementes. and considerynge also our owne ignorance, and fraylenes, and howe weake & vnhable we be to resyst so myghty & so crafty ennemyes, without thy heuenly grace, and helpe: we moste humbly beseche the our moste dere father, helpe vs, succour vs, & defende vs in all temptations of the dyuell, & of our owne concupiscence, and suffre vs not to be vanquisshed or ouerthrowen by them. Endue vs so with thy grace, that we may withstande the desyres of the flesshe. Make, that we may resyste and fyght agaynst all temptation, whiche procedeth of superfluite of meate and drynke, slepe, slouthe, or idelnes: And that by temperaunce in dyet, by fastynge, watche, and labour, we may be able to subdue the same, and be mete & apte to all good workes. Make that we may ouercome the yuell desyres of lecherye, with all affections and instigations therof.

therof. Kepe vs, that the false subtilitie of this worlde, and the vayne entisementes of the same, bringe vs not to folowe it. kepe vs, that we be not drawen by the pucis and aduersities of this worlde, to impacience, auengement, wrathe, or suche other vices. And that we may not to moche esteme the thynges, that belonge to the worlde, nor inordinately loue them: but that we may renounce the same, accordynge as we haue promised in our baptisme: And that we may contynue in that same promyse, goynge forwarde therin dayly more and more. Kepe vs from the intisementes of the dyuell, that we consent not to any of his temptations or persuasiõs. Kepe vs, that he by no suggestion bringe vs from the ryght fayth, neyther cause vs to fall into desperation, nowe, nor in the poynte of deathe. ¶But thy helpynge hande, heuenly father, to them that fyght and labour agaynst these harde and manyfolde temptations. Loke moste dere father vpon vs thy chyldren, whiche, in this moste tempestuous and troublous see of this worlde, be tossed on euery syde with the moste perylloufe waues of temptation, & be compassed aboute bothe within and without with mooste dredefull and cruell ennemyes. Defende vs, we beseche the of thy infinyte goodnes, and for thy sonne Jesu Christis sake, from all these ennemyes and daungers: And gyue vs thy grace and helpe, that they neuer tempte vs further, nor haue greatter power ouer vs, than we shall be able to beare, resyste, and susteyne, and that they may neuer ouercome vs, but that we may euer haue the ouer hande vpon them.

For

¶ FOR THE moze playne declaration of this sixt petition, we thynke it cõuenient, that all bis-shops & pzeachers shall instructe & teache the peo-ple, cõmytted vnto theyz spirituall charge, Fyzst that there be two maner of temptations, wher-of one cometh & is sent vnto vs by god, who luf-freth thoze, that be his, neuer to be without tem-ptation, by one meanes oz other, foz their pzoba-tion & trial: albeit he so assisteth & aydeth them in all suche temptations, that he tourneth all at the ende vnto their pfyte & benefyte. Foz as the wise
Eccle. 27. man sayth, Lyke as the ouen tryeth the potters vessell, so dothe temptation of trouble trye the rightuous man. And with this maner of tẽpta-tion, god tempted sondzy wyse our holy father Abzaam. He tempted also Job with extreme po-uertie, hozrible syckenes, and sodeyn deth of his chyldzen. And dayly he tempteth & pzoueth al his chosen and electe chyldzen, whom he loueth. The other maner of temptation cometh chiefly of the
1. Petr. 5. dyuell, whiche lyke a furious, and a wode lyon, runneth & rageth about perpetually, seking how he may deuour vs. And secondly it cometh also of our owne concupiscence, whiche continually in-clineth & stireth vs vnto al euyl, as saynt James
Iaco. 1. sayth, Euery man is tempted, ledde, & inticed by his owne concupiscence. This concupiscence is an inclination, & pzonitie, oz redynes, & in maner a violent disposition of our owne cozrupte na-ture, to fal into al kynde of synnes, whiche after the fall of Adam, all mankynde hath naturally grafted in them: so that it is bozne & groweth, & shall dye with vs, & not befoze. There is no man so moztified, so sequestred from the wozlde, ne so

rauysched in spirite, in deuotion, or in contemplation: but that this concupiscence is in him. How be it, it reigheth onely in them, that yelde vnto it. It woll neuer cesse, but one way or other it woll euer assaulte vs. And if we do not fight with it, & resist it continually: it woll ouercome vs, & bring vs into bondage. So that betwene the diuel, and this our cōcupiscence, all vice & synnes be engendred: lyke as betwene man & woman chyldren be engendred. Accordyng to the saying of saynt James, where he sayth: Concupiscence, whan she dothe conceyue, she bryngeth forth synne, & that of al sortes: that is to say, fyrst actes and dedes, cōtrary to the lawes of god, and after that vse & custome of the same dedes, and at length blyndnes & contempte. For so the wise man saith, The wycked man, whan he cōmeth to the bottome of synne, setteth nought therby: but blynded with euyll custome, eyther thynketh the synne, whiche he vseth, to be no synne, or elles if he take it for synne, yet he careth not for it, but eyther vpon vayne truste of the mercy of god, (whiche is in dede no ryght trust, but a very presumption) he wol cōtinue styll in purpose to synne, or els vpon vayne hope of longe lyfe, he woll prolonge, differre, and delay to do penance for the same, vntil the last ende of his life. And so oft tymes preuented with sodeyn deth, dyeth without repentance. wherfore consyderyng how daungerous it is to fall into synne, and how harde it is to aryse: the chiefe and the best waye is to resyst with goddis helpe the first suggestion vnto synne, and not to suffre it to remayne with vs, but as soone as may be, to put it cleane out of our myndes. For

Iaco. 1.

Prouer. 18

if we suffre it to haue place in our hartes any whyle, it is great peryl, lest that consent and dede wyll folowe shortly after.

SECONDE that our sauiour Jesu Christe teacheth vs not in this sixte petition, to pray vnto god our father, that we shulde be clerely without al temptation, but that he woll not suffre vs to be ledde into temptation, that is to say, when we be tempted, that he suffre vs not to be ouercome therwith. For surely temptations be profitable, if they do not ouercome vs. And therfore
1. Cor. 1. saynt Paule sayth, The true and faythfull god woll not suffre vs to be tempted aboue that we may beare: but he woll turne temptation to our profyte, that we may susteyn it and ouercome it.
Iaco. 1. And saynt James sayth, Thynke that you haue a great cause of ioy, when you be troubled with diuers temptatiõs. For the trieng of your fayth bryngeth pacience, and pacience maketh perfyte worke, so that you may be perfyte and sounde, lackyng nothyng. And almyghty god also exhorteth vs, & calleth vpon vs to fight agaynst tẽptations, sayinge,
Apoca. 2. He that hath the victorie agaynst them, I shall gyue hym to eate of the tree of life.
Ibidem. And agayne he saith, He that ouercõmeth them, shall not be hurte with the seconde deathe. And
1. Tim. 2. saynt Paule sayth, No man shall be crowned, excepte he fyght, yea & that as he ought to fight, that is to saye, excepte he defende hym selfe, and resist his ennemyes at all poyntes to his power. And our sauiour gyueth vs a good courage to
Ioan. 16. fight in this batayle, where he saith, Be of good comforte, for I haue ouercome the worlde, that is to saye, I haue had the victorie of all synnes

tempta-

temptatiõs: And so shall you haue, if the defaute be not i your selfes. for you fight with an aduersarie, whiche is alredy vanquished & ouercome.

The sense and interpretation of the seuenth Petition.

O FATHER, kepe vs from the daunger of water and fyre, from thonder, lyghtnynge, and hayle. kepe vs from hunger, & derth. kepe vs from warre & manslaughter. kepe vs from thy most greuous strokes, the pestilẽce, and all other diseases. kepe vs from sodeyn deth. kepe vs from all yuelles and perils of the body, if it be thy pleasure so to do. But moste specially kepe vs from synne, & all thynges that may displease the. deliuer vs from thy strayte iudgemẽt, at our deth, and at the last daye of dome. Turne neuer thy face from vs moste louynge father. Loke neuer awaye from vs, lest we tourne from the vnto the worlde, the fleshe, and the dyuell. Good lorde graunte vnto vs all these our suites and petitions, accordynge to our humble request and desyre. Amen.

¶ FOR THE better vnderstandynge of this laste petition, we thynke it conuenient, that all bysshoppes and preachers shall instructe & teache the people, cõmytted vnto their spiritual charge, Fyrste that lyke as in the sixte petition Christe taught vs to desyre of our heuẽly father, that we shuld not be ouercome with tẽptatiõ, ne brought into synne: so now in this seuenth and last petition he teacheth vs to pray hym, that if by frayltes we fall into synne, he woll soone delyuer vs

frō it, not to let vs cōtinue in it, not to let it take rote in vs, not to suffre synne to reigne vpon vs: but to delyuer vs, & make vs free from it. This synne is the exceding yuell, frō the which in this petition we desyre to be delyuered. And though in this petition be also compzehended al yuels in this woꝛlde, as syckenes, pouertie, derthe, with other lyke aduersities: yet chiefly it is to be vnderstanded of synne, whiche onely of it selfe is yuell, and ought euer without condition to be eschewed. And as foꝛ other aduersities, neyther we can, ne ought to refuse, when god shall sende them: neyther we ought to pꝛaye foꝛ the eschewynge of them otherwyse, than with this condition, If goddis pleasure so be.

SECONDE, that nothing can be called pꝛoperly & of it selfe euyll, but onely synne. And that all other thynges, what so euer they be, be the woꝛkes & creatures of god: whiche neyther made any thynge yuell, noꝛ can do any thynge that is yuell. Wany thynges we suffre in this woꝛlde, & take them foꝛ yuell: but they be not yuell of them selfe. All afflictions, diseases, punyshmentes, and turmētes of this body, al the trouble & anguishes of the soule, all the troubles of this woꝛlde, & all aduersities, be good & necessary instrumentes of god foꝛ our saluatiō. Foꝛ god hym self (who can not saye other than trouth) sayth. Those that I loue, I chastise. And agayn the apostle sayth, He receyueth none but whom he scourgeth. This is the tyme of scourgynge, purgynge, & scourynge: And the tyme to come is the tyme of rest, ease, & blysse. And surely there is no better token, that we be in the fauour of god: than that he doth

Apoca. 3.
Prouer. 3.
Hebr. 12.

scourge

scourge vs, & trieth, & fineth vs lyke golde in the fyre, whyles we be in this worlde. As contrary, there is no more certayne token of his indignation towardes vs: than to suffre vs styll to lyue in prosperitie, and to haue all thynges after our wyll & pleasure, and neuer to nyppe vs or touche vs with aduersitie. Therfore our sauiour Christ Jesu (who knoweth what is best for vs) teacheth vs not chiefly to pray & desyre to be deliuered from worldly afflictiõs, trouble, & aduersitie, whiche god sendeth abundantly, euen to them whom he best loueth, and with whom he is best pleased: but the yuell, whiche we moste chiefely shuld pray to be deliuered from, is synne, whiche of it self is so yuel, that in no wise he can be pleased therwith. And bycause our hole study & endeuoure in this worlde, ought to be to please god: therfore our continuall prayer shulde be, that we myght specially aboue all thynges be preserued from synne, & eternall punyshment for the same.

THE AVE MARIA.

HAYLE MARIE full of grace, the lorde is with the. Blessed arte thou amonges women. And blessed is the fruicte of thy wombe.

¶ FOR THE better vnderstandynge of this Aue, or salutation of the aungell, we thynke it conuenient, that all byshops and preachers, shall instructe & teache the people, cõmitted vnto their spirituall charge, fyrst how that it was decreed in the hygh consistorie of the hole Trinitie, that

after the fall of our first father Adam, by whiche mankynde was so long in the great indignation of god, & exiled out of heuen, the seconde person, the euerlastyng sonne of the father euerlastyng, shulde take vpon hym the nature of man, to redeme mankynde from the power of the dyuell, and to reconcile the same agayne to his lorde god, and that he shulde so be perfyte god, end also perfyte man. And for this purpose, as sayncte Luke in his gospell reporteth, In the sixte moneth after sayncte Elisabeth was conceyued with sayncte Johñ the baptist, the aungel Gabriel was sente from god in to a Citie of Galilee, named Nazareth, to a virgin, whiche was despoused or ensured to a man, whose name was Joseph, of the house of Dauid, and the virgins name was MARIE. And whan this aungell came vnto this sayd virgyn, he sayd these wordes, Hayle full of grace, the lorde is with the, blessed arte thou amonge women. And when the virgyn, hesynge these wordes was moche troubled with them, and mused with her selfe, what maner of salutation it shulde be. The aungell sayd to her, Feare not Mary, be not abasshed: for thou hast founde fauour and grace in the syght of god. Lo thou shalt conceyue in thy wombe, & shalt bryng forth a sonne: & thou shalt call his name Jesus. he shall be great: & shall be called the sonne of the hyghest, And the lorde god shall gyue to hym the sete of Dauid his father, and he shal reigne ouer the house of Jacob for euer, & his kyngdom shall haue no ende. Than sayd Mary to the aungell, how can this be done: for I knowe no man: And the aungell answeryng sayd vnto her, The holy goost

Luc. 1.

gooſt ſhal come from aboue into the, & the power of the hyghest ſhall ouerſhadowe the, & therfore that holy thyng, whiche ſhal be borne of the, ſhal be called the ſonne of god. And lo thy coſine Elizabeth hath alſo conceyued a ſonne in her olde age: and this is the ſixte moneth ſyth ſhe conceyued, whiche was called the barrayne woman. For there is nothyng impoſſible to god. To this Marye anſwered, Lo I am the handmayde of our lorde. Be it done vnto me as thou haſt ſpoken. And then forthwith vpon the departure of the aungel, and being newly conceyued with the moſte bleſſed chylde Jeſus, Mary went vp into the mountaynes with ſpede into a citie of Juda: and came to the houſe of Zacharye, and ſaluted Eliſabeth. And as ſoone as Eliſabeth herde the ſalutation of Marye, the chylde ſpronge in her bely. And forthwith Eliſabeth was repleniſſhed with the holy gooſt, & cryed with a great voyce, and ſayd, Bleſſed arte thou amonge women, and bleſſed is the fruicte of thy wombe. And wherof cõmeth this to me, that the mother of my lorde cõmeth to me? For lo as ſoone as the voyce of thy ſalutation was in my eares: the chylde in my wombe lepte for ioye. And bleſſed art thou, that dyddeſt beleue. For al thinges that haue ben ſpoken to the from our lorde, ſhal be perfourmed.

SECONDE that the angel Gabriel, which ſpake to the virgin, was an hygh aungel, and an hygh meſſanger. And trewly it was conuenient, that he ſhuld be ſo. For he came with the higheſt meſſage, that euer was ſente, whiche was the treatie & leage of peace betwene god & man. And therfore the fyrſt worde of his ſalutation (that

is to saye, Hayle, or be ioyfull) was meruaylous conuenient for the same. for he came with the message of ioye. And so sayd the other aungell, whiche at the birth of our sauiour apered to the shepardes, I shewe to you (sayd he) great ioye, that shal be to all the people. And surely considerynge theffectes, that ensewed vpon this hygh message: all mankynde had great cause to ioye. For man being in the indignation, & the displeasure of god, was hereby reconciled. Man beinge in the bondes of the diuel, was hereby deliuered. Man being exiled & banysshed out of heuen, was hereby restored thyther agayne. These be suche matters of ioye & comfort to vs, that there neuer was or shal be, nor can be any lyke. But not only for this purpose, he began with this hygh worde of comforte: but also for that he perceyued, that the virgyn being alone, wolde be moche abashed and astonyed at his meruaylous & sodayne commyng vnto her. And therfore he thought it expedient, first of al to vtter the worde of ioye & comfort, whiche myght comfort & put away all feare from the blessed virgin. And he calleth not her by her proper name: but gyueth her a newe name, callyng her full of grace. This is now her newe name. and this is the highest name, that can be in any creature. For her sonne, the sonne of god, was content with this name, where he is by the holy euangelist sayncte Johñ called also full of grace. And yet she is not in this behalfe equall with hym. For that she is full of grace, she hath it of hym. And howe coulde it be otherwyse, but that she must nedes be full of grace, that shulde conceyue & beare hym, that was the veray plenitude

tude and fulnes of grace, the lorde of grace, by whom is all grace, & without whom is no grace. Holy scripture calleth also saynt Stephin ful of grace: but he may not be compared with the blessed virgyn, ne haue cõmunion in this name full of grace, equall with her. for she cõceyued & bare hym, that is the auctour of all grace. & this is the singuler grace, by whiche she is called, not onely the mother of man, but also the mother of god. Act. 6.

¶ THIRDLY that by these wordes, the lorde is with the, is declared the name, which the angel gaue to her, callynge her full of grace: And they signifie, that she was full of goddis fauour, and ful of his grace. For surely our lorde is not with them that be not in grace: he can not tary with them, that be voyde of grace, & be in synne. For there is a separation & diuorce betwene the synfull soule and our lorde, as the wyse man sayth, Peruerse thoughtes make a separatiõ & diuorce from god: moche moze peruerse dedes. Sapien. 1.

¶ FOVRTHLY that by these wordes, Blessed art thou amonge women, was mente, that there was neuer woman so blessed. And trewly she may well be called so, moste blessed amongest al women: for she had great & high prerogatiues, whiche none other womã euer had, hath, or shall haue. Is not this an high prerogatiue, that of al womẽ she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan not withstanding the decree was made of his natiuitie by the hole trinitie: yet the thyng was not done & accomplyshed, without or before her consent was graunted, for the whiche so solemne a messanger was sente? And howe hygh

grace was this, that after the defaulte made through the perswasion of the fyrst woman our mother Eua (by whome Adam was brought in to disobedience) this blessed virgin was elect, to be the instrument of our reparation, in that she was chosen to beare the sauiour and redemer of the worlde: And is not this a wonderfull prerogatiue, to se a virgin to be a mother: and agaynst the generall sentence of the malediction of Eua, to conceyue and bryng forth her chylde without synne: And who can esteme, that meruaylous solace and comfort, whiche was in her hart, whan she embraced that chylde, and nourysshed it with her pappes, and had contynually companye of suche a sonne so many yeres togyther: wherfore we may worthyly say, that she is the moste blessed of all other women. And to the intent that al good christen men shulde repute and take her for beholde the prouidence of god, that wolde by another wytnes confirme the same. For euen the same wordes that the aungell spake, the blessed matrone saynt Elisabeth spake also. and where the aungell made an ende, there she began. The aũgell made an ende of his salutation with these wordes, Blessed arte thou amonge women. The blessed matrone began her salutation with the same wordes, declarynge that she was enspired with the same spirite, that sent the aungell: and that they were bothe ministers of the hole Trinitie, the one from heuen, the other in erth. And afterwarde she added these wordes, and sayd, And blessed is the fruicte of thy wombe. These be not the wordes of the angel: but of saynt Elisabeth. For whan the virgin Marye came to sa-

lute her

lute her, the sayd Elisabeth being inspired with the holy goost, & knowing that the virgin Mary was conceyued, spake these wordes of the fruite that the virgin shulde bryngе forth. And here is also an other wonderfull thynge to be noted. for as it appereth in the gospell, the chylde in sayncte Elisabethes wombe, that is to say, sayncte Johñ, whiche yet had scant life, gaue testimony to this fruite: that this fruite shulde saue hym, and all the worlde, and as a prophete, he lepte for ioye in his mothers bealy. And although he coulde not yet speake: yet neuertheless he declared by suche sygnes & tokens, as he coulde: that blessed was the fruite of that wombe. This is the fruit, that the aungell spake of, sayinge his name shall be Jesus, that is to say, a sauiour: for he shall saue his people from theyr synnes. And well he may be called the blessed fruite, which hath saued vs, and gyuen vs lyfe, contrary to the cursed fruite, whiche Eue gaue to Adam, by whiche we were destroyed and brought to deth: but blessed is the fruite of this wombe, whiche is the fruite of lyfe euerlastynge.

¶ FIFTLY we thynke it conuenient, that all bysshops & preachers shall instructe & teache the people, commytted vnto theyr spirituall charge, that this Aue Maria is not properly a prayer as the Pater noster is. For a prayer properly hath wordes of peticion, supplication, request, & suite: but this Aue maria hath no suche. Neuertheless the churche hath vsed to adioyne it to thende of the Pater noster, as an himne, laude, and prayse partly of our lorde & sauiour Jesu Christ for our redemption, and partly of the blessed virgin, for her

her humble consent gyuen & expressed to the aungell at this salutation. Laudes, prayses, & thākes be in this Aue Maria principally gyuen and yelded to our lorde, as to the auctour of our sayd redemption: but herewith also the virgin lacketh not her laudes, prayse, and thankes for her excellent & singuler vertues, and chiefely for that she humbly consented, accordynge to the sayinge of the holy matrone saynt Elisabeth, when she said vnto this virgin, Blessed art thou, that dyddest gyue trust and credence to the aungels wordes. for all thynges that haue ben spoken to the, shall be perfourmed.

The Article of Iustification.

AS TOVCHYNGE the order & cause of our iustification, we thynke it conuenient, that al bysshops and preachers shal instruct & teache the people, cōmitted vnto their spirituall charge, that this worde, Iustification, signifieth remissiō of our synnes, and our acceptation or reconciliation in to the grace and fauour of god, that is to say, our perfyte renouation in Christe.

ITEM that synners attayn this iustification by contrition, & fayth ioyned with charitie, after suche sort and maner as is wrore mencioned and declared in the sacrament of penaunce. Not as though our contricion or fayth, or any workes procedynge therof, can worthyly meryte or deserue to attayne the sayd iustification. For the

onely mercy and grace of the father, promysed freely vnto vs for his lonnes sake Iesu Christe, and the merytes of his blode and passion, be the onely sufficient & worthy causes therof. And yet that not withstandyng to the attaynynge of the same iustification, god requireth to be in vs, not onely inwarde contricion, perfyte fayth, & charitie, certayne hope and confidence, with all other spirituall graces and mocions, whiche as was sayd before, must necessaryly concurre in remission of our synnes, that is to saye, our iustification: but also he requireth and cõmaundeth vs, that after we be iustified, we muste also haue good workes of charitie & obedience towardes god, in the obseruyng and fulfyllynge outwardly of his lawes and cõmaundementes. For although acceptation to euerlastynge lyfe be conioyned with iustification: yet our good workes be necessarily required to the attaynynge of euerlastynge lyfe. And we beinge iustified, be necessaryly bounde, and it is our necessary duetie, to do good workes, accordyng to the sayinge of saynt Paule, we be bounde, not to lyue accordynge to the flesshe, & to fleshely appetites: for if we lyue so, we shall vndoutedly be damned. And contrary, if we woll mortifie the dedes of our flesshe, and lyue accordyng to the spirite, we shall be saued. For who so euer be ledde by the spirite of god, they be the chyldren of god. And Christe sayth, If you woll come to heuen, kepe the commaundementes. And sayne Paule speakynge of euyll workes sayth, who so euer cõmytte synfull dedes, shall neuer come to heuen. wherfore all good christen people muste vnderstande & beleue

Rom. 8.

Matth. 19

Gala. 5.

certeynly

certeynly, that god necessarily requireth of vs to do good workes cõmaũded by hym, and that not onely outwarde & ciuyle workes, but also the inwarde spirituall motions and graces of the holy goost, that is to saye, To drede and feare god. to loue god. to haue ferme confidence and truste in god. to inuocate and call vpon god. to haue pacięce in all aduersities. to hate synne. and to haue certayne purpose and wyll not to synne agayne. and suche other lyke motions and vertues. For
Matth. 5. Christe layth, we must not onely do outwarde ciuyle good workes, but we must also haue these forsayd inwarde spiritual motions, consentyng and agreable to the lawe of god.

The article of purgatorie.

FOR AS MOCHE as due order of charitie requireth, & the boke of Machabees, and diuers aũciẽt doctours plainly shewen, that it is a very good and a charitable dede to praye for soules departed. And for asmoche also as suche vsage hath contynued in the churche so many yeres, euen frõ the begynnyng: we thinke it conuenient, that all bysshops & preachers shall instructe & teache the people, cõmytted vnto their spirituall charge, that no man ought to be greued with the continuaunce of the same. and that it standeth with the veray due order of charitie, that christen men shulde praye for the soules departed, and cõmit them in our prayers to goddis mercy. and also to cause other to praye for them in mas-

in masses & exequies. and to gyue almes to other to praye for them, wherby they may be relieued and holpen of some parte of their peyne. But for almoche as the place, where they be, the name therof, and kynde of peynes there also, be to vs vncertayne by scripture, Therfore this with all other thyngs be to be remitted to almighty god, vnto whose mercy it is mete and conuenient for vs to cõmende them, trusting that god accepteth our prayers for them, referryng the rest holy to god, to whom is knowen their estate and condicion. wherfore it is moche necessarye, that suche abuses be clerely put awaye, whiche vnder the name of purgatorie, hath ben aduaunced: as to make men beleue, that through the bysshop of Romes pardons soules myght clerely be deliuered out of purgatorie, and all the peynes of it: or the masses sayd at Scala celi, or other where, in any place, or before any ymage, myght lykewyse delyuer them from all theyr peyne, & sende them streyght to heuen, and other lyke abuses.

LONDINI IN AEDIBVS
THOMAE BER-
THELETI REGII IM-
PRESSORIS.
AN. M. D. XXXVII.

CVM PRIVILEGIO.